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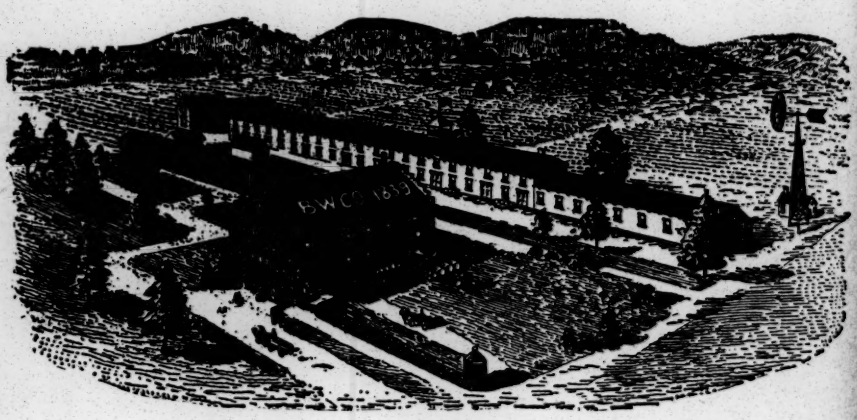

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THE
ECCLESIASTICAL REVIEW

VOLUME 101.—OCTOBER, 1939.—No. 4.

THE EDUCATION OF A PRIEST.

Archbishop Ireland's Talks to Seminarians.

COMPILED BY THE REVEREND JOHN F. DUGGAN,
OAKLAND, CALIFORNIA.

1. INTRODUCTION.

IT MAY be of some interest to the readers of this outline of Talks to Seminarians by Archbishop John Ireland to know how they came to the light in their present form. Many years ago, in 1895 to be more precise, the compiler entered as a student to the priesthood the newly opened St. Paul Seminary which had been built through the munificence of the James J. Hill family. The Seminary was distinguished not only by its head, the great Archbishop of St. Paul, but also by his selection of a strong faculty of secular priests who included Dr. P. R. Heffron, rector and future Bishop of Winona; Dr. William Turner, later professor at the Catholic University at Washington, Bishop of Buffalo and historian of philosophy; Dr. Thomas E. Shields, subsequently brilliant professor of education at the Catholic University; Dr. Patrick Danehy, noted Scripture scholar; the Rev. William Sheran, Professor of English literature; Dr. Francis Schaefer, historian and later rector of the Seminary; Dr. Humphrey Moynihan, also rector; and other able men.

These conferences were delivered at infrequent intervals by His Grace at the Spiritual Reading hour before supper, and usually did not occupy more than twenty minutes. They included a rich variety of subjects of an inspirational nature on the intellectual and spiritual development of the future priest.

The energetic Archbishop was full of his subject, and delighted in addressing his students, and spurring them on to high achievement in their chosen vocation.

The summaries of His Excellency's addresses happened to be preserved by the compiler through the following incident. One evening the Archbishop called for a synopsis of his previous talk to the students, and received only hazy recollections of the subject matter. He then pointed out what a treacherous instrument the memory is, and stated that it is only by writing down through the point of a pen the ideas that come to us that we are sure of preserving them. Thereafter the compiler tried the experiment, and discovered that after some practice he could later reproduce almost verbatim in his note books at least the substance of the ideas flowing from the Archbishop's rich and vigorous mind. Several former students who heard His Grace speak them have been pleased to state that in these reproductions of his addresses they can hear his powerful voice speaking again —" mortuus adhuc loquitur ".

" Of making many books there is no end," observes Ecclesiastes, and this epigram goes also for writings on the Priesthood from the days of St. John Chrysostom's Dialogue on the Priesthood (circa 381); St. Jerome's Epistle to the young priest Nepotian on sacerdotal sanctity; the famous *Liber Regulae Pastoralis* (591) of Pope St. Gregory the Great, on the model of a perfect shepherd of souls, until our own times when we have such popular works as Cardinal Manning's *The Eternal Priesthood*; Cardinal Gibbons's *The Ambassador of Christ*; Dr. Hettinger's *Timothy, or Letters to a Young Theologian*; Abbé Hogan's *Clerical Studies*; Canon Keatinge's *The Priest, His Character and Work*; Cardinal Vaughan's *The Young Priest*; Cardinal Mercier's *Conferences*; Dr. Smith's *The Training of a Priest*; Dr. Kerby's *Prophets of the Better Hope*; Bishop of Hedley's *Lex Levitarum*; Father Millett's *Jesus Living in the Priest*; Father O'Donnell's *The Priest of Today*; and a host of other works typical of a vast literature on pastoralia.

It has been well said that a great book is the life-blood of a noble soul. " Speak, that I may know what you are," observed another genius. The writing, the style, is the man, according to the French maxim. Hence we venture to put forth this small addition to a field of literature that can never be over-

crowded with good things, because it reveals the thoughts of one of the great and noble minds of the Catholic Church in America, the late Archbishop John Ireland, who died in 1918, on the important subject of the education of the true priest of God.

This summary of " Talks to Seminarians ", following the outline of the Archbishop, may be divided appropriately into three parts—the Priest as Gentleman, as Scholar, and as Saint. This article should make a strong appeal not only to young men who wish to make the most of themselves, and are ambitious to become worthy representatives of the Church of Christ, but also to those who already are laboring in the vineyard of the Lord, and are solicitous lest the heats and burdens of the day and the dust of the world should dim the luster of their sacred calling. They are all called to be saints, scholars and gentlemen and are searchers after the Good, the True and the Beautiful in life.

2. A Great American Bishop.

Archbishop John Ireland was, perhaps, the outstanding personality among the American hierarchy. Of the four great Johns of the American Episcopacy—Carroll, England, Hughes and Ireland—the latter, probably, had the deepest and most lasting influence in making the Catholic Church better known and respected by the vast non-Catholic public in the United States.

John Ireland was born at Burnchurch, County Kilkenny, Ireland, 17 September, 1838, and emigrated with his parents to St. Paul, Minn., in 1852. He died in St. Paul, an octogenarian, 25 September, 1918, and a prelate who had made his see illustrious. He was sent as a youth by Bishop Cretin of St. Paul to make his ecclesiastical studies at Belley, France, from 1853 to 1861. He was ordained to the priesthood at St. Paul, 21 December, 1861. He became chaplain of the Fifth Minnesota Regiment during the Civil War, and was afterward stationed at the St. Paul Cathedral. In 1875 he became coadjutor to Bishop Grace of St. Paul, succeeding him in 1888.

The new Archbishop became a thorough American, a zealous advocate of all movements tending to produce better citizens and better Christians, and was especially outstanding in the

work of temperance. He assisted in the development of the state and his ecclesiastical province, particularly by promoting colonization in Minnesota. He was a wise and liberal patron of Catholic education. In 1894 he opened the new St. Paul Seminary for the education of candidates for the priesthood.

Archbishop Ireland not only exercised a varied and far-reaching influence upon American life, but he was also a bright ornament of the Catholic Church in this country, standing preëminent in virtue of his strong intellect, rugged character and powerful personality as a born leader of men. As a speaker and a writer he was in great demand. Vigor was the dominant note of his style of " fire and strength ". A number of his more elaborate essays and addresses may be found in a volume entitled *The Church and Modern Society,* containing his views on vital problems of the age in which we live. As a preacher and public speaker the Archbishop had the authentic note of true oratorical inspiration, and his name may be justly linked with that of Bossuet and other distinguished ecclesiastical orators. These more intimate " Talks to Seminarians " reveal another interesting side of the noble character of this great prelate.

It may be remarked in passing that the late editor of THE ECCLESIASTICAL REVIEW, the gifted and revered Monsignor William Kerby, gave encouragement to the writer to present this material to the readers of the REVIEW in the following note:

> You could, I think, render service to his memory and to our readers were you to write an article under the title Archbishop Ireland's Talks to Seminarians. A brief chronology of his life and an estimate of his extraordinary personality would serve as an introduction.
>
> This might be followed by the Archbishop's views of the priest as Gentleman, Scholar, Saint. You could introduce under each of the three titles his more significant views relating to each, and in this way make a compact presentation that would have force. The Archbishop is dead twenty-one years. A very large number of priests since 1918 miss the wonderful tradition that we who are older recall. The younger generation in the priesthood would, I think, get much from an article along these lines.

An admirable citation of Archbishop Ireland is given on page 89 of the entertaining autobiography of the Most Reverend Francis Clement Kelley, Bishop of Oklahoma City and Tulsa,

recently published by Harper and Brothers. Bishop Kelley writes, after discussing the controversy over the Faribault-Stillwater school question where the Holy See tolerated in a local situation the taking over of the parish schools by two public school boards, as follows:

> The time was yet to come when I should know Archbishop Ireland better. He was a man well worth knowing, an Empire Builder, even if his ecclesiastical office forbade him to be a match for his friend James J. Hill (President of the Great Northern Railroad). Ireland was as great in vision as Cecil Rhodes of South Africa. He thought and planned on a wide scale. That was one reason, and the chief reason, for mistakes made on a smaller one. They should be attributed to the fact that he was better fitted for the great things than for the small. He never really reached, nor, because of his office, ever could reach, the world plane of usefulness upon which his powers could deploy. John Ireland was a ten-thousand horsepower dynamo driving a thousand horsepower plant. He persistently kept trying to use the reserve nine thousand and failed because there was nothing on which he could use them. It was said that he grasped at national prohibition and played with politics, but it was individual total abstinence he advocated, not prohibition, and when he found no place for an honest man in politics he eased himself out. His success was bound to be, in the end, a home success. In truth there is no place but home for a bishop, at least while he lives. If he becomes a national character it is in history. That will be the fate of John Ireland, and perhaps his real usefulness, for stilled hands have been known to build. When the news of Ireland's death reached Rome I was with Archbishop Cerretti, later Cardinal, who was then Under-Secretary of State. He immediately told me the Pope had decided on Ireland's elevation to the Cardinalate. The Archbishop missed that ambition by only a few weeks, but what good would a Cardinal's hat have been to a tired and dying old man?

I. The Priest as Gentleman.

1. On a Vocation to the Priesthood

You are in the seminary in preparation for the priesthood. The calling to the priesthood is no ordinary profession. It is a divine vocation from on high. Christ established the priesthood as a divine, supernatural vocation. He sends His priests to be the servants of sinners and of the poor, to act toward them as He would do. His ambassadors are to administer God's

mercy and grace to men: they are to be the salt of the earth and the light of the world. The spirit of a man who would be a priest must be the spirit that animated Christ. He must have Christ incarnated in him. Our Lord came to please His Father, to glorify Him, to save souls. He calls His priests and apostles not servants but friends and brothers who are to continue His divine mission on earth.

The real priest should be an incarnation of Christ. It is a philosophical principle that the nature of anything, such as a tree or a man, is manifested outwardly. The inward essence, nature or sap of a tree, shows itself exteriorly in leaf, flower and fruit. So it is with a man. He cannot help manifesting what spirit is in him. He quickly expresses in his countenance, words and acts the spirit of Christ or the spirit of the world. Our highest and most important study must be the life of Christ, and His disciples must read and meditate upon His life, words and actions.

The seminary is a place of probation and experiment. What you are in the seminary you will be for time and eternity. Keep three things constantly before your mind's eye: You must be a saint, a scholar, and a gentleman. The seminary is not so much a place where you pick up a little knowledge of philosophy or theology. It is established to prepare your character in piety and holiness principally for your future career. You must extinguish every passion, and bedeck your soul with virtue. What you are in this life you will be in the next.

The three necessary qualities of a seminarian are sanctity, scholarship and gentlemanliness. As the seminarian is, so is the priest. The priest must be a holy man. Knowledge without sanctity is merely a great weed which produces nothing. Sanctity is the fundamental requisite of the priestly life. If you do not make an effort to be holy men you have not in you the stuff of which priests must be made. Holiness comes first. All the spiritual exercises of the seminary—meditation, prayer, visits to the Blessed Sacrament—should contribute to this end. The priest must be holy. How can he diffuse holiness if he does not possess it? He will be like the barren fig tree. The field around him which should be worked by the sweat of his brow will be fruitless.

The priest must have a thirst for knowledge and be a scholar. Your professors stand ready to give you an example in all things, and you must coöperate. Pay attention to your masters, absorb and assimilate what they give you. Meditate upon, reflect and add to it by your own reading. Here in the seminary the germs are planted which later are to flower into virtues and produce the fruits of knowledge. Then you will be able to present the truth so as to attract and draw people by the commanding influence of your mind, as well as teaching by example.

The priest must be a gentleman. Manners are but the reflection of the interior man, and a criterion of it. You must learn gentlemanly deportment. Even table manners indicate your breeding and betray whether you are a gentleman or not. There is nothing more disgusting than to behold a slovenly man. The priest must have proper deportment, keep clean and dress well. Students should keep their clothes neat and clean, teeth brushed, hair combed, shoes polished, and keep shaven. The priest must be able to enter with equal ease and politeness the cottage of the poor and the palace of the prince. People judge you by your manners and they are right. If the priest demands the respect due to a king, he should act like one.

The seminary is the chief object of concern in my ministry. My heart and soul are wrapped up in it, and I always visit it with intense pleasure. To-day holy religion is attacked on all sides and in all manners of ways. Such attacks should call forth all the greater courage on our part in repelling them. Here in this citadel of truth you are especially trained not only to work out your own sanctification but also to meet the enemy and ward off his attacks. Take a deep interest in your work, have a high ideal and a correct appreciation of your divine calling.

2. FORMATION OF CHARACTER.

A most important work for you during your seminary days is the formation of character. You are to form yourselves to a life of virtue. Each one of us is like a statue, and we are our own sculptors. We must chisel ourselves into a perfect statue. Those of you who have ever entered an artist's studio and observed the sculptor at work know with what infinite pains he tries to get rid of defects here and there which are visible only to his practised eye.

The individual must form his own character, i.e. build himself up interiorly into a noble character. It is a matter which lies between the soul and God. Have nothing mean or discreditable in your character, and be not ashamed to have it known to the world. A man who is good because he is watched is lost. Goodness must be based on a sense of personal conscience. Honor and self-esteem are essential in a priest. You must have a deep-seated sense of righteousness in your souls. You must first of all be men.

This is the formative period of your lives. You are now laying the foundation of your future career. The habits you form now will remain with you in old age. Your physical, moral and intellectual natures are being developed. As it is inclined when growing, so the tree is shaped. We change very little after we finish our seminary course and have gone forth into the world. It is remarkable how little old priests change from what they were in the seminary. As you are now, so you shall be.

It is complained that our American seminaries are turning out too many boys instead of men. It is only right to be joyful and cheerful, but boyishness and childishness are out of place in a seminary and in a priest. In a recent visit at West Point I observed what manly men are turned out there. They are manly in walking and talking, in behavior. Even in putting on their cloaks they are manly. It is beneath them to do anything mean, discreditable or dishonorable. Our seminaries should turn out young men—bright, virtuous and manly.

During my recent trip to Europe I inquired after those who had been in the seminary with me. The boy in the seminary was the boy yet. He who had no dignity had acquired none. The student without a taste for study had not developed any later. The boor in the seminary who had chided us all, was the boor still. It is strange how little men change. After a certain period man's moral and physical system hardens, and you cannot do anything with him. Now, therefore, is the time and opportunity for the formation and development of character. What you are fashioning yourselves to be in the seminary, you shall be in the future. This is the springtime of your lives. You shall reap as you now plant.

3. ON GOOD MANNERS

"Manners maketh the man," or rather, "character maketh the man." Both sayings tell a truth, but incomplete and partial. Courtesy is the outward expression in our social relations of consideration and regard for others. It adds to the charm and grace of social life. Courtesy improves character, enlarges opportunity and beautifies life. If you were not brought up in an atmosphere of good breeding and good manners, and have not courtesy naturally implanted in your personality, it must be acquired.

The world, where might is right and selfishness rules, is losing its courtesy. Egotism runs riot. It is amazing what disrespect and lack of courtesy many young men display toward their elders and superiors. The young should show respect, reverence and a certain deference, especially to superiors. A young man just out of college recently came to see me, sat down, crossed his legs and said: "Bright day." "Yes," I thought, "but it would be brighter if you weren't here."

Some young men are like the porcupine—all very quiet and good-natured until some one comes near it. Then at once it is all bristles, and as much as says: "Don't come near me, I am Mr. Porcupine." They take offence at the least thing said, and are ready to find a pretended affront or slight. Always interpret what is said for the best. If injured, have sufficient self-respect and self-denial not to take insult. It takes two to make a quarrel.

Politeness is a Christian virtue. It implies humility, a small opinion of oneself, charity or regard for others, and self-denial. We Americans have not much of a reputation for politeness among Europeans. We are in a new land of cowboys and frontiersmen, they say. It is true to a certain extent that American manners will bear improvement. The American youth is not overpolite. He lacks the spirit of reverence.

You may say that this courtesy is merely external and covers inward deficiencies. But by the law of reflex action the practice of courtesy will make you what you seem. In a genius we may overlook breaches of good breeding as a privilege of greatness, but we do not excuse them. A man with good manners gets along better in society: he pleases people and makes a good

impression. The gentleman of the old school was always courteous.

A student should always be a gentleman whether alone or in company. The extemporized gentleman always fails. Modesty of bearing and consideration for others always wins respect. The bold, forward, proud man is disliked by everybody. Always aim at simplicity and modesty of deportment, as when traveling, by showing consideration for others and deference especially to women, children and elderly persons.

Therefore cultivate courtesy which flows from charity, humility, unselfishness and esteem for others. Be thoughtful and kind and the soul of unselfishness. Have your courtesy not as a mere gloss on interior crudities. Let the exterior reflect the interior kindness and consideration for others. Remember you must cultivate courtesy if you wish a successful career. It is essential, and does not come on the spur of the moment. It should find most congenial soil in the soul of a Christian gentleman.

4. ON TRUTHFULNESS

Be steadfast in your life. Always aim to do what is right, and you will retain your self-respect. A man who has lost his respect for himself is most miserable. He lacks what the ascetical writers call holy simplicity or singleness of aim and purpose. Honesty is best policy. We should always tell the truth, even about our enemies. We should not misrepresent their case or weaken their arguments or falsify them. I do not believe in painting the devil any blacker than he is, and I would not lie even against his Satanic Majesty.

We have the truth. The truth does not need any lie to defend it. We have God's word. It is the truth because it is the expression of God's will and power which are true. God is true, and His word can not fail. Never for a moment think of defending the Church or anybody by a lie. A lie is a sin, and we should be above all such sinful practices. We only weaken our cause by equivocation or unfair arguments. The American people are very business-like. They look for truth and fact. They want you to be a man of your word. Your word must be as good as your bond. A man who is not a man of his word loses esteem and no one will trust him. Of course,

we have the distinction between mortal and venial sins, while others have not. Everything which is not true to them is a lie. They have no white lies. Every lie is black. Be truthful and fulfil your word, or if it is not possible to do so, let the reason be known why you cannot keep your promise. This does not mean that you are always to speak out all you know. Always act prudently and circumspectly. Be upright, honest, reliable, truthful. Cultivate a tender conscience. At least shrink from lying because it is ungentlemanly and vulgar, and harms you in public estimation. Build up in yourselves such a strong personal conscience, such strength of character, that you would despise yourself if a lie ever escaped from your lips.

We should not be the slaves of public opinion. If there is anything I am intolerant of it is the man who accuses me of bad motives. I feel like leveling such people, but I have traveled about a good deal in the world and have schooled myself to ignore them. Have the courage of your convictions. Go ahead and do what you think is correct. Very often it is jealousy which pulls a man down. He may be reproached on intellectual or moral grounds. He is studying too hard and will get ahead of us, some think; or he will get a better reputation. He will occupy a position we would like to fill but are not able. Soon a dead uniformity is introduced. If I do this, my comrades will laugh at me, the young man thinks, so he does nothing distinctive and becomes one of a band of sheep. The beauty of a band of sheep, if they have any, is that they all move in such perfect order. They are not credited with very much brilliancy and follow wherever their leader goes.

I was reading some time ago a criticism of labor unions in this country and in England. It was that they have a leveling tendency. Only one standard is allowed. No room is given for personal initiative or for inventiveness; there is no planning to move upward; but all the tendency is to drag those who would struggle up to superior positions down to the level of their inferiors—to one dead level of uniformity.

What makes some countries of Europe so backward is that no freedom of scope is given to individuality. A despotic government has introduced sameness everywhere. Everybody has to think alike and to act alike. Captain Sigsbee, when he was in St. Paul, remarked to me that he thought that was the character-

istic of the Spaniard. Everybody wanted to know what everybody else was going to do, so that they could all act alike. No freedom is given nor allowed in action. This is fatal to national and individual development.

This leveling spirit may creep into any society or community of men, and especially into a seminary, and we are in danger of becoming a pack of sheep. It is entirely un-American. The spirit of the American which has caused such great material progress and advancement in this country, is that each man says, "I am going to do what pleases me." If he is criticized or opposed he finds considerable satisfaction in it.

We must stand up for our personal rights. No man has a right to impugn our motives—to peer into our conscience and say, "Why are you doing so and so?" If we act within the law it is none of his business, and we should grant the same freedom to others. Stick to your principles and resolutions. Do what you think is right and go ahead with courage and personal independence. God alone has the right to judge.

(*This is the first of a series of three articles, the second of which will appear in the November number, and the third in the December number.*)

RECENT DATA ON PRIMITIVE MAN.

SOME years ago Father Stephen Richarz, S.V.D., summarized for the readers of THE ECCLESIASTICAL REVIEW available data on the paleontological origins of primitive man. Since that writing many important finds have taken place. These are naturally of interest to theologian and scientist, but because the data are variously reported in scattered publications, it is extremely difficult for the average reader to obtain such information. It is the purpose of this article therefore, to give a brief account of the findings of the last five years.

In general, prehistoric man may be classified as Anthropoid, Neanderthal and Primitive Sapiens. This classification is fundamentally morphological and does not distinguish one from the other from the standpoint of intellectual ability. We also focus our attention on the most recent of the great geological eras, the cenozoic. The early part of this era witnessed the rise of mammalian life. But it is in the Quaternary or last two periods of that era that we find man, namely in the Pleistocene and Recent. In fact the story of primitive man is principally a Pleistocene record. This epoch is also called the Glacial Period, remarkable for the vast ice sheets that occurred over vast areas of the earth, especially over Europe and North America. And it is this fact that gives us at least a clue to the age of primitive man since it is possible with some degree of accuracy to compute periods of glacial regression by counting the annual melt varves or melt deposits left by the retreating glacier. Under the guidance of the eminent geochronologist Gerard de Geer of Stockholm, much success has been attained in a practical way in computing glacial regression. From such computations it is concluded that the present glaciers of Scandinavia took about 18,000 years to retreat from Central Europe. But this is a small portion of recent geological history. It brings us only to the end of the Paleolithic period or the age of the Cro-Magnon, Grimaldi and Afalou races of men. If we double the above number for the approach of the Würm glacier we probably have the approximate age of the Neanderthalers of Europe.

While the exact number of glacial periods is not yet positively ascertained, it seems beyond doubt that some variation of

the " four glaciation " doctrine will survive the test of time. These four periods are named after the localities in the Alps where their remains are well preserved, namely Günz, Mindel, Riss and Würm. They are easy to remember because they agree in both alphabetical and chronological order.

Following for the most part the geological divisions as accepted by Father R. Köppel, S.J., of the Biblical Institute, we may consider the Günz and Mindel periods as the First and Second Ice Age in the Alps, while corresponding to these there was probably a Preglacial and First Glaciation period in Germany and Scandinavia. Its duration was approximately three-fifths of the total duration of the ice age and therefore estimated to be about 500,000 to 800,000 years. It is highly probable that both Pithecanthropus and Sinanthropus belong to this early glaciation period, while Homo Heidelbergensis, a kind of pre-Neanderthal, whose remains were discovered in 1907, belongs to this interglacial period which follows these first glaciations. Abbé Breuil has traced the early culture of this period, the Clactonian, over Western and Middle Europe, North and South Africa. This culture, recently discovered also in England, is the most primitive stone-flake culture known. The next great glaciation in the Alps is called Riss which corresponds in turn to the Second Ice Age in Germany and Scandinavia and is followed by the last interglacial period. All we know about the duration of this period is that it is shorter than the first and longer than the last glaciation. About the duration of the interglaciation which followed the Second Ice Age practically nothing is known. It is probable however that it was longer than the ice age which preceded it. During this interglacial era, evidences of Chellean (coarse chipping of stone axes) and Acheulean (finer chipping and better shaping of stone axes) human culture are found everywhere. This is the early Paleolithic culture and the men who produced it belong to that strange race, the Neanderthal. Human remains of this Neanderthal man belonging to this last interglacial period have been found at Ehrenzsdorf (Weimar), 1914; Sacco Pastore near Rome, 1929; Gibraltar, 1926; and at Galilee, 1925.

To the Würm glaciation of the Alps region corresponds the Scandinavian and Germanic Third and Last Glaciation. This period as we mentioned previously is approximately 30,000

years or more. The culture of this period is still early Paleolithic and is called the Mousterian stage and it was characterized by well made tools from flint chips. Neanderthals are still very much in evidence, for to this period anthropologists have assigned the following discoveries: Palestine, 1932; Neanderthal (Dusseldorf), 1856; Engis in Belgium, 1829; La Naulette in Belgium, 1856; Le Moustier in France, 1908; La Chapelle in France, 1908; La Quina, 1908; La Ferrassie in France, 1909 and 1912; the Banalas discovery in Spain, 1887; the Spy I and II in Belgium, 1886; and the Moravian finds in 1800 and 1906.

With the advent of the final regression of this last ice sheet and the appearance of the Aurignacian (artistic), Solutrean (remarkable laurel-leaf blades of flint) and the Magdalenian (use of bone and ivory in artistic manner) stage of late Paleolithic culture, Neanderthal disappears and his place is taken by men resembling in a striking manner men of today. Of these it is unnecessary to go into details. Suffice it to say that at the time Father Köppel drew up his charts in 1933, there had been found fossil remains of 150 men belonging to some cultural stage of the Ice Age. Since then that number has grown considerably. With this brief review of former discoveries relating to early man, we are now prepared to summarize the more recent data.

Anthropoid Type Discoveries.

For some time Pithecanthropus Erectus, discovered by Eugene Dubois in 1891, remained the sole bit of evidence of Pre-Neanderthal man of the Anthropoid type. Of late years however that evidence is constantly growing. But before considering this new evidence of fossil man we may mention another primate discovery of importance. A form that may be considered a highly advanced ape morphologically is Australopithecus, discovered in a limestone cave at Taungs in Bechuanaland in 1924 and reported upon by Professor R. A. Dart of Witwatersand University, Johannesburg. At that time parts of a skull and jaws and a brain case impression were recovered. The fossils evidently belonged to a baby ape. Recent discoveries include part of an adult skull and more teeth. These were found by Robert Broom in 1936 at Sterkfontein. These finds were first called Australopithecus trans-

vaalensis, but later Dr. Broom preferred to list this species in a new genus, Pleisanthropus. The teeth of this species approach very closely the morphology of certain primitive human teeth, at the same time showing striking resemblance to Dryopithecus, fossil ape form of India. While we await further information about the Broom discoveries, we can only conclude that these finds belong to an ape family closely allied to the Taungs ape, that they show certain primitive human as well as ape-like morphologies; but as Dr. Gregory reminds us, the geological age is too recent to rank these finds as man's ancestors. Australopithecus, the Pleistocene ape, is therefore very probably descended from Dryopithecus stock of the late tertiary period. Any connexion with man either direct or collateral would, despite the morphological affinities, be conjectural at best.

Turning then to primitive man, new and significant discoveries pertaining to Pithecanthropus have been unearthed by Dr. G. H. R. von Koenigswald, research associate of the Carnegie Institute. In the region of the Solo River bank, at the native village of Modjokerto, near the site of the first Pithecanthropus, part of a child's skull was recovered in 1936. Facial parts are missing, but the remaining skull cap is perfectly fossilized, evidently being undisturbed until removed. The stratum from which it was taken is older than that from which Pithecanthropus was removed, and this skull is perhaps the oldest human fossil thus far discovered. More recently another adult skull cap, a lower jaw bone and several teeth were exhumed. We may state at once that the culture of these primitives was one of bone rather than stone implements, thus distinguishing them culturally from the Neanderthal race. Brain capacity of the first specimen was between that of the ape and modern man or about 940 cc. From the data which these fossils afford, it has become evident that this primitive being, while exhibiting certain low primate characteristics, was nevertheless human and not an ape. Moreover, associated fossils prove also that the Trinil man belongs to the early Pleistocene rather than the Pliocene as was formerly averred by Dubois and others.

Closely allied to Pithecanthropus morphologically, and likewise belonging to the early Pleistocene period, is Sinanthropus. Particularly rich have been the recent fossil finds of this primitive man. Indeed so primitive is this ancient ancestor

of man that he vies with Pithecanthropus for the lowest place thus far on the scale of human advancement. It was in 1926 that teeth belonging to this man were discovered by Dr. Zdansky. Only two years later fragments of human skulls and two jaws were exhumed by Drs. Bohlin and Young. Under the direction of Dr. Davidson Black and Mr. Pei, two complete brain cases were unearthed. Associated with these were the bones of various animals, rhinoceroses, tigers, hyenas, flat-antlered deer and primitive buffalo.

From these first fossils of Sinanthropus, it became evident that these primitives possessed low foreheads, protruding supra-orbital ridges and receding chins. But while Sinanthropus was morphologically very primitive, experts such as Père Chardin, S.J., and Abbé Breuil were convinced that here was a real though primitive man, suggesting a morphological connexion with higher anthropoids while foreshadowing the physical qualities seen in the Sapiens species. In recent times however, as late as 1937, the picture of Sinanthropus has become more clear with the discovery by Franz Weidenreich of three more skulls. Not only was the brain case well preserved, but in all three skulls, parts of the facial bones were also preserved. These skulls were all Sinanthropus stock but varied somewhat in size. Skull I was the largest, a male skull with cranial capacity approximating 1200 cc. Skull II was a female with 1050 cc capacity; while skull III was intermediate in comparison to the other two.

Chief significance of these finds was to stress the close morphological relationship between Pithecanthropus and Sinanthropus as far as general shape and lowness of skull cap was concerned, while further study of measurements convinced the discoverer that Sinanthropus " occupies the lowest place in the order of all hominids, including Pithecanthropus, in regard to those peculiarities which determine its position in the line of evolution." [1] It should be noted that Skull I is at least partially within the Neanderthal range. Skull II is apparently lower than Pithecanthropus. It is possible therefore tentatively to line up another group of fossils, the Javanthropus soloensis. They have been called the Solo and Wadjaw races and are known

[1] Weidenreich, *The New Discovery of Three Skulls of Sinanthropus Pekinensis*, Science, Vol. 85, No. 2204.

from several skulls first discovered in 1921. Further discoveries in 1931 by C. ter Haar at Ngandong, also along the Solo river in central Java, brought to light fragments of eleven skulls. Because the Ngandong men are higher than Trinil and are truly primitive Neanderthals, von Koenigswald does not like the sub-genus title Javanthropus; but thinks they should be known as Homo neanderthalensis soloensis. However the many cranial differences between the true Neanderthal and Soloensis as pointed out recently by Oppenoorth seem to justify the Javanthropus sub-genus. Still while Solo men are not Neanderthal as such, they with the Rhodesiensis fossil and Homo Wadjakensis constitute one group. Oppenoorth considers it best, in the light of present evidence, to drop the name Javanthropus and consider all these fossils as Homo soloensis, very probably early fossils of Homo Sapiens.[2] On the other hand Dubois, while admitting the relationship between Homo soloensis and Sinanthropus, still (as late as 1937) reserves a unique and lower position for Pithecanthropus, namely a close affinity to the gibbon group of anthropoid apes. Nevertheless, because of the many peculiarities that these three groups have in common with one another, their close relationship seems quite obvious. Pithecanthropus, as Franz Weidenreich suggests, is quite likely a female of the Soloensis group. He argues further that since Javanthropus is a primitive Neanderthaler type, the progression from Sinanthropus through Javanthropus to Neanderthal may be reasonably assumed. Yet Koenigswald reminds us that the absence of teeth in Javanthropus and Pithecanthropus fossils, make the exact relationship with Sinanthropus still uncertain.[3] Even the relationship between the Solo men and the Rhodesian fossil is not beyond question, for while the Solo men have " remarkably flat occipital regions " the supraorbital ridges are not as heavy as in the enormous and bestial-looking Rhodesian skull to whom the Solo men otherwise show considerable affinity.

Recent Neanderthal Finds.

Most interesting and significant of recent Neanderthal fossils are those from the Mt. Carmel caves of Palestine. From arti-

[2] Oppenoorth, *The Place of Homo Soloensis among Fossil Men*, Early Man, A Symposium, p. 359.

[3] Koenigswald, *A Review of the Stratigraphy of Java*, Early Man, A Symposium, p. 31.

facts imbedded in the same locality, these people belonged to a late Mousterian culture of the Middle Pleistocene period probably during the latter half of Riss-Würm interglacial era. Strangely enough among these skeletons there are variations from pure Neanderthal to variations between Neanderthal and Sapiens. From this standpoint they are of unusual importance in shedding light on inter-relations of the two races.

We may consider first the et-Tabun (the Oven) skeleton.[4] This was of a pure Neanderthal type, a woman of small stature. Also most unusual was the discovery in the same place of a male mandible, comparable to the very large Heidelbergensis mandible. This Tabun mandible possesses a chin while Heidelberg does not. Other characteristics of the female skeleton were: bowed humeri, a common Neanderthal trait; a pubis that is extremely long and plate-like, therefore an anthropoid rather than a Neanderthal characteristic; and a rounded, barrel-like thorax of the Neanderthal type. So marked are these differences in the Tabun woman's pelvis and thorax, they leave little doubt that she represents a differentiation of race. In other skeletal features there is a distinct conformity between the Tabun woman and the Farassi and Krapina Neanderthal specimens as described by Boule.[5]

Near Tabun was another cave called Mugharet es-Skhul (cave of the kids). Here were found the remains of 10 persons, five quite undisturbed since interment. These remains were quite likely contemporaneous with the Tabun remains and are probably Middle Pleistocene. Reports issued thus far on these and other bones found in this place have allocated the Skhul type to a position intermediate between Neanderthal and Sapiens and also show a relationship to the Tabun type. Study of the hands and dentition seems to confirm this conclusion. However in vault form of the crania, in cranial capacity and in stature—these forms not only approach Sapiens but even exceed primitive Sapiens as known today from fossil remains. On the other hand certain definite Neanderthal traits appear, e. g., certain pelvic peculiarities, the cervical region of the vertebral column, the structure of some of the ribs (sometimes Neander-

[4] Keith and McCown, *Mount Carmel Man, His Bearing on the Ancestry of Modern Races*, Amer. School of Prehistoric Research, Bul. 13, May, 1937.

[5] Coon, *The Races of Europe*, p. 26, New York, 1939.

thal, sometimes Sapiens). Three of the skulls, Skhul V, VI and IX have been accurately measured.[6] Brain capacities for the three are 1588, 1610 and 1616 cc. Summarizing the Sapiens characteristics of these skulls we notice the large size, the lack of prominence of brow ridges, the inclined Sapiens forehead, a well vaulted arch, a face that is quite modern in size and shape. From well preserved feet, Keith and McCown concluded that gait and posture were modern and with few exceptions in no way closely related to the higher anthropoids. I have entered into some detail in describing these remains because of the definite bearing they have on the Neanderthal-Sapiens relationship. We may therefore conclude that the Skhul men were primarily Sapiens though in some way a mixture of Neanderthal traits had occurred. This fact lends force to the contention that the Neanderthal and Sapiens are mixed even though the Western European branch of Neanderthal seems to have gone off into a period of development along its own lines quite independently of Sapiens until it became extinct.

Recently Discovered Fossils of Primitive Sapiens.

From the Thames valley in England have been exhumed fossils of Middle Pleistocene man that have cleared up much that was obscure about the Galley Hill and Piltdown (dawn man) specimens recovered some years ago. The Swanscombe fragment, reported in the Journal of the Royal Anthropological Institute in 1938, consists of a parietal and occipital bone, both belonging to the same person. Found in a middle Acheulean deposit, they belong to the Great Interglacial period. In correlating this fragment with both the Galley Hill specimen and the Piltdown find, it has become quite certain that the Piltdown mandible does not belong to the cranial fragment as formerly held by many. Examination of the Galley Hill specimen found as early as 1888, reveals a generalized type of Sapiens with skeletal structure strong but not heavy or ponderous, and in proportions that may be considered modern and European. Thus all these fossils, Swanscombe, Piltdown and Galley Hill are representatives of Sapiens, found as early as the Middle Pleistocene, and definitely prove that any evolution that man may have undergone from an anthropoid stock was far advanced

[6] Keith and McCown, *op. cit.*

even in the Middle Pleistocene. Are we therefore to look still further back in geological time for the human ancestry of Pithecanthropus, Sinanthropus, Neanderthal pure and mixed and these primitive Sapiens? Present knowledge would seem to point that way.

Further recent evidences of Sapiens (unfortunately not in very good condition) are the fossils from Kanam and Kanjera in East Africa. The Kanam fossil is a definitely human mandible but in a fragmentary condition. Its finder, L. S. Leakey assigns it to the Lower Pleistocene period. From Kanjera were recovered four fragmentary skulls which according to the same anthropologist belong to the Middle Pleistocene. Most authorities are agreed that these fossils may be placed in the same group with Galley Hill, Piltdown, Swanscombe, etc. as generalized primitive types of Sapiens.

From De Geer's computations, the end of the upper Paleolithic culture which occurred during the regression of the Würm glaciation may be estimated as approximately 12,000 B. C. Thus from the fossils thus far collected we have evidence of a generalized Sapiens type during the Acheulean culture, while many variations of the Neanderthal show evidence of racial mixture during the Mousterian, Aurignacian and Solutrean cultures of the upper Paleolithic period. Of this upper period more than a hundred skulls have been recoverd of which some sixty have been described. Very remarkable is the lack of extreme variation in these later people. They possessed great height (though the women were short), large cranial capacities and facial structures similar to recent men. However the various branching off of races as represented by the many fossil remains of Cro-Magnon, Combe-Chapelle, Grimaldi, Kenya and Afalou types brings us to the problem of racial dispersion which is beyond the scope of this paper. " While it is difficult to correlate these forms with modern races, it is quite possible that most of the Upper Paleolithic finds are those of men related to the living long-headed white races." [7]

Some Conclusions.

1. While from the morphological standpoint, fossils of certain primitive men show an approach to a type of primate structure

[7] Romer, *Man and the Vertebrates*, p. 259.

that strongly suggests characteristics of lower primates, it is nevertheless certain that these most primitive forms were men in the sense of possessing higher mental powers not possessed by lower primates. Any bodily evolution that may have taken place, in the case of Sapiens was fully accomplished by Mid-Pleistocene. On the other hand we cannot assume from the evidence that the so-called Non-Sapiens group were less human spiritually and socially than the Sapiens because of known morphological conditions.

2. While in no sense apodictically proved, it is not unreasonable to suppose from recent Palestine finds that the common ancestors of ourselves as well as our Neanderthal relatives lived in that Asiatic region and from there migrated to various other parts of Asia, Africa and Europe.[8]

3. The majority of expert opinion would seem to point to the Pithecanthropus — Neanderthal — Sapiens progression as highly probable, if not quite certain. But that the problem is not quite so simple seems evident when we understand that primitive sapiens was fully evolved morphologically by Mid-Pleistocene. There is a real difficulty in the finding of highly evolved primitive sapiens and morphologically low anthropoid types so close together in geochronology. Is it too much to expect future fossil finds which would perhaps antedate all types of fossil man thus far discovered, perhaps from the vast uncharted regions of Asia?

4. It is not surprising to discover such pronounced structural modifications in the pleistocene age which was of long duration, when one understands that structural modifications have occurred in the present age, and that within a few centuries. Moreover all human fossils belong to the Pleistocene period; the effort of some to assign the origin of man to the Eocene period is without foundation in fact.

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[8] Garrod, *The Near East as a Gateway of Prehistoric Migration*, Bul. no. 13, May, 1937, *American School of Prehistoric Research.*

IRELAND'S CONTRIBUTION TO MODERN CATHOLIC LITERATURE—II.

WHEN the history of Catholic literature in Ireland comes to be written, one of the most significant chapters in it, I think, will be that on the little books of piety and instruction by which the Faith was kept alive through the long period of suppression and persecution from the sixteenth to the nineteenth century. There were, for instance, the catechisms in Irish printed at Louvain or Paris or perhaps surreptitiously in Ireland with a false imprint. Some of them are still pretty well known —Donlevy's for instance or Molloy's *Lucerna Fidelium*. History renews itself, for last year (1938) a new catechism in Irish translated from the Italian of Pope Pius X's catechism was published. There were also, in English and Irish, many other little books of Christian doctrine, prayer books, and devotional treatises. But these were hardly contributions to general Catholic literature.

The first important work on Catholic apologetics of which I am aware was *The Evidence and Doctrines of the Catholic Church* first published in 1842 by Dr. MacHale, later Archbishop of Tuam.[1] It was an elaborate treatise. Donovan's edition of the Catechism of the Council of Trent [2] long held the field but is now superseded. Another standard work in this field was Power's *Catechism Doctrinal Moral Historical and Liturgical*.[3] But the methods of teaching Christian doctrine on the one hand and the preoccupations of Catholic defence on the other have undergone considerable changes. And so new books were needed. Rather on the old lines and with great efforts at emphasis carried into effect by typographical devices, was the *Great Fundamental Truths of Religion* [4] by Father R. C. Bodkin, C.M. Also the four great volumes of the *Compendium* (so-called, one would think, with a certain irony) *of Catechetical Instruction* [5] translated from Raineri by Mgr. Hagan but

[1] Pp. 530 London: Dolman. As it is on Gill's current list it appears to be still available. 3rd ed. 1885.

[2] Dublin: Duffy.

[3] Dublin: Duffy, 3 vols., many editions.

[4] Dublin: Browne & Nolan, 1906, new ed. 1937.

[5] Dublin: Browne & Nolan.

with considerable adaptation. *Catholic Doctrine and Practice* [6] by a Parish Priest, Father John Lee, is a solid piece of work. It is natural that those great educators, the Christian Brothers, should have brought out books on religious instruction. Their *Companion to the Catechism* [7] is in fact a most useful work and there is a book by a " Christian Brother " (their publications are always humbly anonymous) entitled *Fortifying Youth or Religion in Intellect and Will.*[8] But far the most widely used manual has for some years past been *Apologetics and Catholic Doctrine* by the Most Rev. Michael Sheehan, now in its 110th thousand.[9]

Most of the books hitherto mentioned are of the nature of manuals for the instruction of the young. Recent years have produced a crop of books of a different kind addressed rather to the adult. Such is *Catholicism a Religion of Common Sense* by Father P. J. Gearon O.Carm.; [10] *Plain Reasons for Being a Catholic,* by Father A. Power, S.J.; [11] *The Straight Path,* by Father M. Phelan, S.J.; [12] and *Plain Talks on the Catholic Religion,* by Father H. A. Johnston, S.J.[13] I think it worth while to mention these as they may well be helpful to English-speaking Catholics—and non-Catholics, the world over.

Particular aspects or departments of Catholic teaching are dealt with in Father P. J. Gannon's two series of lectures—*Holy Matrimony* and *The Old Law and the New Morality* [14] (the Ten Commandments).

An Irish priest, the Rev. John T. MacMahon, is the inventor, if the word may pass, of a system of religious instruction especially suited to a Catholic diaspora and commonly known as the Perth method, because it was tried out in the diocese of that name in Western Australia. Besides *The Perth Plan for Teach-*

[6] Dublin: Gill, 1922.

[7] Dublin: Gill.

[8] Dublin: Gill, 1926.

[9] Dublin: Gill, 1922 etc. Also by the same author and publisher *A Simple Course of Religion,* 1938, and *A Child's Book of Religion.*

[10] London: B.O.W. 1930.

[11] N. Y.: Pustet, 1929.

[12] London: Longmans, 1915, 1935, also the sequel *From Dust to Glory, ibid.,* 1920, 1935.

[13] London: B. O. W., 1937.

[14] London: Longmans, 1928 and 1936 respectively.

ing Religion by Correspondence [15] he is author of *Some Methods of Teaching Religion.*[16]

Before passing to literature of wider interest, let me take next a group of subjects which we may describe as ecclesiastical, not as belonging to a domain reserved to ecclesiastics (though part of it is) but rather as centering in the work and worship of the Church and the functions of her ministers.

And first there is the great ministry of preaching. What has been Ireland's contribution to Catholic pulpit literature? We have produced, whether in Gaelic or in English, no Augustine, Segneri, Bossuet, Lacordaire, Newman, or Hedley. Pulpit eloquence in Gaelic had, in modern times, or for the matter of that since the Invasion, little chance of development. Dr. O'Gallagher and Father Peter O'Leary seem to be the only well-known preachers whose sermons in Irish have been published.[17] In English the only outstanding pulpit orator was Father Thomas Burke, O.P., who died in the 80ies of last century. But I would put in a plea in favor of Father Robert Kane, S.J. What many hearers and readers valued (or disliked) in his sermons was the style with its use of alliteration, rhythm, and the arts of rhetoric, but there is far more than that. There is often real and sustained eloquence, and there is always vigorous thought and a doctrine logically and forcefully presented.

Perhaps the most solidly useful contribution to homiletics made by an Irish author is the Rev. Cornelius J. Ryan's great work *Gospels of the Sundays and Festivals* [18] followed by a work even more useful in its way *The Epistles of the Sundays and Festivals.*[19] These are not sermons but expositions, notes, and moral reflexions helpful and suggestive for sermons. In a small work published some years ago and recently reissued,[20] the present writer devoted a special section to Irish preachers. He was himself surprised by the considerable number of titles

[15] Dublin: Browne & Nolan, 1928.

[16] London: Burns, Oates, 1928.

[17] *Sermons in the Irish Gaelic* by Most Rev. James O'Gallagher (Dublin: Gill, 1877). *Seanmoiri agus tri fichid* by Canon Peter O'Leary (Dublin: The Irish Book Co. 1909).

[18] Dublin: Browne & Nolan, 7th ed. 1922.

[19] Dublin: Gill, 2 vols. 1931.

[20] *The Preacher's Library*, London: Sheed & Ward, 1928; Dublin: Browne & Nolan, 1938.

of their printed sermons he was able to collect. As the little book is easily available there is no need to reproduce those titles here.

The Liturgy is another subject which might be described as ecclesiastical. For a long period of years there was perhaps no better known book than O'Kane on the Rubrics.[21] But even books on the rubrics are apt to go out of date. Again it may safely be said that for the past forty or fifty years *Sacred Ceremonies of Low Mass*[22] adapted by Father O'Callaghan, C.M., from Zualdi has instructed nearly all priests in Ireland and very many abroad in the manner of saying Mass. I know of no simpler introduction to the liturgy than the Most Rev. Dr. Morrisroe's *Little Manual of Liturgy*[23] nor do I know a better book of its kind than *A Liturgical Catechism*[24] by the Rev. (now Canon) M. S. MacMahon of Clonliffe. We may include here *The Divine Office*[25] by Rev. E. J. Quigley and *The Meaning of the Mass*[26] by Father John Kearney, C.S.Sp., of whom more anon.

On the priestly life we have nothing, I think, equal to Cardinal Manning's *Eternal Priesthood* or Cardinal Gibbons's *Ambassador of Christ,* not to mention continental works. But we have made some contributions, none the less. I would point to *The Priest of To-Day*[27] *His Ideals & His Duties,* by Father Thomas O'Donnell, C.M., President for some thirty years past of the seminary of All Hallows. The former Vice-President of another Dublin Seminary, Holy Cross College, was the author of two helpful little books—*The Clerical Student* and *The Catholic Student,*[28] books that might be helpful to students anywhere. Father Michael Phelan, S.J., wrote, with a view to similar helpfulness, his *Young Priest's Keepsake,*[29] while in *Ser-*

[21] Published in the eighteen sixties: the newest edition (pp. 638) has been revised by Rev. Michael J. Fallon of Maynooth (Dublin: Duffy 1938).

[22] Dublin: Browne & Nolan 14th ed. 1937.

[23] Dublin: Gill, 1926, pp. 100.

[24] Dublin: Gill, 1926, pp. 307.

[25] Dublin: Gill, 1920.

[26] London: Burns Oates, 1936.

[27] Dublin: Browne & Nolan, 1910.

[28] Dublin: The Kenny Press, 1921.

[29] Dublin: Gill, 1929, 1910.

vant of the King,[30] Father Martin Dempsey, a former student of Holy Cross, gives us in a series of historical pictures what he calls "a pageant of the priesthood". Finally there is the important and well thought out work on *Priestly Vocation*[31] by Father Blowick of the Maynooth Mission to China.

It is interesting to note that Irish members of religious orders have contributed to Catholic literature histories or studies not alone of their own particular province or district but of their respective orders as a whole. Thus from Father P. R. McCaffrey we have *The Whitefriars*[32] which he describes as "an outline Carmelite history"; from Father Ailbe Luddy of Mount Melleray *The Order of Citeaux*;[33] from the late Father E. A. Foran, O.S.A., *The Augustinians from St. Augustine to the Union*;[34] Father James, O.M.Cap., has written a little book on *The Franciscans*;[35] and a number of writers have combined in *Two Hundred Years with the Redemptorists*.[36]

The history of these and other religious orders in Ireland—Dominicans, Franciscans, Jesuits, Poor Clares, Carmelites, has been written by members of these orders or by others. And then of course, there are the congregations of wholly Irish origin such as Irish Christian Brothers, the Irish Sisters of Charity, the Presentation and Mercy and Brigidine Nuns.

The remaining portions of our survey are, I confess, the most difficult to present compendiously without giving a mere list. We have to glance first at ascetical and devotional literature, then at *belles lettres*, and finally at a number of writers who refuse to fall into any clear-cut category. But by way of compensation these portions are perhaps the most interesting—best wine kept for the last!

Hitherto, I think it must be said, we have not produced mystical writers such as those of medieval England and Germany or Spain of the Golden Age. It may be, on the other hand, that Irish spiritual writers have a message of their own for the Catholic world. Not speculatively mystical like the Ger-

[30] London: Washbourne & Bogan, 1933.
[31] Dublin: Gill, 1932.
[32] Pp. 508. Dublin: Gill, 1926.
[33] Dublin: Gill, 1932.
[34] London: B.O.W., 1938.
[35] London: Sheed & Ward, 1930.
[36] Dublin: At the Sign of the Three Candles, 1933.

mans, nor sweetly sentimental (*doucereux*) and somewhat stereotyped like the older school of French devotional writers, nor over much affected by any how-will-the-Anglicans-take-it preoccupations, our writers on the whole are robust in faith and practical in outlook. In gazing heavenward they do not lose their sense of the realities of this poor world and the frailties of this our human nature.

Between 1870 and 1900 the Rev. T. H. Kinane of Templemore, later Dean of Cashel, published a series of devout little treatises [37] on the Blessed Sacrament, the Sacred Heart, our Divine Lord, the Blessed Virgin, St. Joseph and Purgatory, as well as Lives of Archbishop Dermot O'Hurley the Martyr, and St. Patrick. They were very popular, passed through many editions, and after sixty years are still available. At the close of the century perhaps the principal devotional writer was Father Matthew Russell, S.J., whom we shall have occasion to mention further under other heads. He began his literary work in the 'seventies and his last book appeared in 1912, not very long before his death. His interest and devotion, as we shall see, centered in the Eucharist. I shall mention here his great life-work as founder of the *Irish Monthly* and its editor for more than forty years. Also his two books, one in verse the other in prose, on St. Joseph,[38] the little collection of what he called priedieu papers, *At Home with God* [39] and *Among the Blessed*,[40] "thoughts about favourite saints". These books, like all his works, reflect the gentle, refined spirit of the man and a literary culture which was wholly at the service of the cause to which his life was devoted.

Father Russell's fellow-Jesuit, Father Nicholas Walsh published, besides several minor works, a book somewhat vaguely entitled *Old and New*,[41] full of wise counsels about the spiritual life, the ripe fruit of long experience. It was meant to meet

[37] *The Dove of the Tabernacle* (1874), *The Angel of the Altar* (1875) *The Lamb of God* (1880) etc. They were all issued in small 12 mo. form but ran to 400/500 pages. They were published by Messrs. Gill: *The Dove of the Tabernacle* had already reached its nineteenth edition in 1876.

[38] St. Joseph's Anthology, Dublin: Gill, 1897 and St. Joseph of Jesus and Mary, Dublin: Gill 1898.

[39] London: Longmans, 1910.

[40] London: Longmans 1911.

[41] Dublin: Gill; N. Y.: Benziger, 1902.

the needs and difficulties of ordinary layfolk, and does so admirably. Another work of *Jesuit Spirituality* [42] is the book bearing that title by Father H. V. Gill, S.J. It is an exposition of the Spiritual Exercises of St. Ignatius.

I think we can claim one name at least of European or rather world-wide reputation, Abbot Columba Marmion. True his mother was French, but his father was Irish and he himself was born in Ireland and received nearly all his education here, at Belvedere College and at Clonliffe College. He even worked five years as a priest in the diocese of Dublin. At 28, however, he entered a Belgian Benedictine monastery and lived the rest of his life in his adopted country. So we must share the honors with Belgium. His books are well known—*Christ the Life of the Soul, Christ in his Mysteries, Christ the Ideal of the Monk.*[43]

Of late there has arisen what might almost be described as a new school of writers—at all events a new group—belonging to the Fathers of the Holy Ghost. Dr. Edward Leen, C.S.Sp., has given us in quick succession *Progress Through Mental Prayer, In the Likeness of Christ, The Holy Ghost,* and *Why the Cross?* [44] These works have been received on all sides with high favor. Their qualities—originality, depth, lofty, spiritual tone, are widely recognized. Another Holy Ghost writer, Father John Kearney, C.S.Sp., of Kimmage, is author of *My Yoke is Sweet, The Meaning of the Mass,* and *You Shall Find Rest.*[45] A third member of the same Congregation, Dr. Denis Fahey, C.S.Sp., besides many articles and several translations of foreign works, has published *Mental Prayer according to St. Thomas Aquinas* [46] and in particular *The Mystical Body of Christ in the Modern World,*[47] a study of history, politics, and sociology from so supernatural a point of view that this seems the best place to mention it.

[42] Dublin: Gill, 1935.

[43] The Abbot's works were written in French, the English translations were published by Messrs. Sands from 1922 onwards.

[44] All published by Sheed and Ward in successive years 1935-8.

[45] All published by Burns Oates & Washbourne.

[46] Dublin: Gill, 1927.

[47] Dublin: Browne & Nolan, 1936. This was preceded in 1931 by *The Kingship of Christ* according to St. Thomas Aquinas.

Of the Franciscan School perhaps the principal representative among our writers is Father James (O'Mahony), O.M.Cap., author of a long series of works on religious subjects, characterized by freshness of treatment, literary quality, and awareness of modern life and thought. Among these are *Where Dwellest Thou?* [48] an essay on the inner life; *The Romanticism of Holiness,*[49] that is, the romantic side of holiness as seen in St. Francis, St. Anthony of Padua, St. Therese of Lisieux, and some others; *Wherefore This Waste?* [50] Several of his books are, in substance, lectures delivered to University students in Cork and in Dublin. Such are *Where is Thy God?, Life and Religion,* and *The Challenge of Christ.*[51] In these he is chiefly concerned with meeting the modern challenge to religion and with showing how religion adapts itself to the thought and conditions of to-day. His most finished work is perhaps *A Preface to Life,*[52] which he describes as " an essay in popular philosophy ", and which endeavors to answer the question of its subtitle, Is Life worth living? It will be noted that Father James's many books have appeared within a period of less than 10 years.

Among other works on the spiritual life contributed by Irish writers to Catholic literature we may further mention *The Art of Communing with God,*[53] a treatise for beginners in the Spiritual life, by a Christian Brother (anonymous as usual); *Virtues and Vices* [54] by the late Rev. Garrett Pierse, a professor in Maynooth, with a very extensive bibliography; *The Groundwork of Christian Perfection* [55] by the Rev. Patrick Ryan; lastly *Psychology and Mystic Experience* [56] by Professor John Howley of Galway University College. This, so far as I am aware, is the only book on this subject published by an Irish Catholic

[48] Dublin: Browne & Nolan, new ed. 1938.

[49] London: Sands, 1933.

[50] London: B.O.W., 1936.

[51] The first two were published by Sands in 1930 and 1932 respectively, the third by Burns Oates in 1934.

[52] Milwaukee, Bruce, 1936, Religion & Culture Series.

[53] Dublin: Gill, 1925.

[54] Dublin: Browne & Nolan, 1935, pp. 403.

[55] Dublin: Gill, 1910.

[56] London: Keegan Paul, 1920.

layman. But it is by a layman who has made a life study of the subject and has mastered the literature of it.

To the Blessed Eucharist, the Sacred Heart, and Our Lady, Irish writers have paid their meed of homage. I have mentioned Dean Kinane's book *The Dove of the Tabernacle.* Father James has paid his Eucharistic tribute in *The Sacrament of Life,*[57] Mrs. Concannon in *The Blessed Eucharist in Irish History*[58] which is of more than purely Irish interest, Father A. M. O'Neill, O.P. in *The Mystery of the Eucharist,*[59] Father Lawrence, O.D.C. in *Golden Hours before the Blessed Sacrament.*[60] But I doubt whether any Irish writer has made the Eucharistic apostolate his lifework as did Father Matthew Russell. His earliest work was *Emmanuel,* a volume of Eucharistic verse published in 1878. Then there were three little books of " visits ",[61] very tender and delicate, not so much in expression as in spirit. Later came *Communion Day,* " fervorinos before and after " and then somewhat larger books—*Jesus is Waiting* and *He is Calling Me,*[62] " helps in visiting the Blessed Sacrament ", which appeared not very long before his own call home.

Another Jesuit, Father Joseph McDonnell, published little books and pamphlets about Communion, but his apostolate (he was for many years editor of the Irish Messenger of the Sacred Heart) centered in devotion to the Sacred Heart of our Lord. The three or four books that he published on this subject were cast in the form of meditations.

After Christ our Lord Himself, His Mother has always been the object of the special devotion of Catholics.[63] To her from earliest times Irish writers have paid many a fervent tribute. Modern Irish poets and devotional writers have not been behindhand. Among earlier modern tributes there were some that now seem to be forgotten, such as *The Immaculate Conception*

[57] London: Sands, 1932.

[58] Pp. 464 Dublin: Browne & Nolan, 1932.

[59] Dublin: Gill, 1933.

[60] Dublin: 1935.

[61] *Moments before the Tabernacle, At Home near the Altar, Close to the Altar Rails.*

[62] Both Burns Oates, 1910, 1912.

[63] See *The Old Irish Love of the Blessed Virgin Mary,* by Rev. James F. Cassidy (Dublin: Gill).

by the Rev. Michael Tormey of Navan[64] and *The Divine Maternity of the Blessed Virgin the Antidote to Heresies* by the Rev. Edward Murray P. P. Kilfian.[65] Then there was Aubrey de Vere's beautiful volume of *May Carols* and Canon Sheehan's *Mariae Corolla.* Father Matthew Russell paid his tribute both in prose and verse.[66] Father James has written on *The Doctrine of the Immaculate Conception,* as Father Kinane had done before him. Among the most recent tributes are the important work entitled simply *Mary*[67] by Father Canice, O.M.Cap., and Mrs. Concannon's new book, *The Queen of Ireland*, an historical account of Ireland's devotion to the Blessed Virgin.[68]

When we turn to belles lettres it is not easy to determine to what extent our Anglo-Irish poetry, drama, and prose (our *Kunstprosa* at least) is a contribution to Catholic literature generally. Certainly trifling stories, indifferent verse, and plays not worth staging are no contribution at all, however pious the intentions of their authors. But even the best of our literature is, more than that of the greater European nations, a national literature, not so much because it is native in inspiration, form, and spirit, as because its favorite themes are concerned with Ireland and in particular with the national struggle. It is of interest primarily to Irishmen. Nevertheless our poets and still more our prose writers have written not a little that is or might be of general interest.

As to our poets this much at the least may be said, that they deserve and usually have obtained a place in anthologies of Catholic poetry.[69] Their names at least might well be known to reading Catholics—Moore and Mangan, Denis Florence McCarthy and Richard Dalton Williams, Gerald Griffin and Robert Dwyer Joyce, Aubrey de Vere, P. J. McCall, Ethna Carbery, William Rooney, Dora Sigerson Shorter, Rosa Mulholland and Katharine Tynan, Canon Sheehan and Father Matthew Russell. At the time when the present writer pub-

[64] Dublin: Duffy, 1855, and a later edition.

[65] Dublin: Privately Printed, 1855.

[66] *Madonna,* Verses on Our Lady and the Saints, Dublin: Gill 1880 etc.

[67] Dublin: Gill, 1937.

[68] Dublin: Gill, 1938.

[69] See the chapter Concerning Catholic Poetry and Some Anthologies in my *Libraries and Literature from a Catholic Standpoint* (Dublin: Browne & Nolan, 1937), p. 198.

lished a work entitled *A Guide to Books on Ireland*,[70] of which only the first volume out of a projected three appeared, viz 1913, the poets just mentioned had published all or most of their best work. The book was an annotated bibliography of all the Irish poetry, drama, and prose literature (apart from fiction) in the English language which had appeared up to that date. The poets were grouped under various headings. Many of them came under the heading Poets of the National Struggle—Young Ireland, the Fenians, the Land War, Home Rule. To these we must now add the poets of 1916—Thomas Macdonagh, Joseph Plunkett, Padraig Pearse.[71] But apart from these it is hard to think of any but a very few poets in the past twenty-five years whose names had not already appeared in the book referred to.[72] I wonder indeed if during that period any noteworthy Irish Catholic poet (Catholic as a writer as well as in private life) has risen on our horizon.[73]

It is otherwise with our prose writers. In the first place Irish Catholic writers have produced a considerable mass of fiction of varying quality, no doubt, but comparing, I think, favorably with any similar body of fiction elsewhere. Such writers as Canon Sheehan, Katharine Tynan, "M. E. Francis" (née Sweetman), Padraic Colum, Seamus MacManus, Edmund Leamy, Daniel Corkery, Maurice Walsh, are I think, favorably known outside Ireland. Less known but of real merit are, among older writers, Rosa Mulholland (Lady Gilbert), James Murphy, Seamus O'Kelly, Canon Joseph Guinan, and among contemporaries Alice Dease, Joseph O'Neill, Francis MacManus, Aodh de Blácam, Dr. J. H. Pollock, Annie M. P. Smithson, Patricia Lynch.[74] There are some names of able, perhaps abler, writers whom I would fain mention, were not the Catholicism of their

[70] Dublin: Hodges Figgis, 1913, pp. xviii, 371.

[71] An Anthology of poets of the insurrection has been published.

[72] I should like to mention as apposite here the collection of Katharine Tynan's devotional poetry under the title "*The Flower of Peace*" (London: B. & O., 1914).

[73] I should like to name some names but perhaps it would be premature. One poet of real merit, Michael Walsh, has just died at an early age.

[74] I hope I may be pardoned for once more referring the reader to publications of mine on this subject. The names and works of Irish Catholic writers of fiction will be found in *A Catalogue of Novels and Tales by Catholic Writers*, London: Burns Oates, new ed. forthcoming. Full annotations on the novels of writers prior to 1919 will be found in *Ireland in Fiction* (Dublin: Talbot Press). A new vol. of this work, bringing it up to date, was prepared but owing to unavoidable circumstances has not been published.

writings of doubtful quality. Why there are so many such is a puzzle for which I shall not attempt to offer a solution.

Our essayists and miscellaneous writers demand somewhat fuller treatment. But I fear I must resign myself to the impossibility of grouping them in any way. I may mention first the writings of the erratic genius known as "Father Prout", the Rev. Francis Sylvester Mahony.[75] They are not all *facetiae* and *jeux d'esprit* but contain some serious, if always lighthearted work. Much later came that delightful book, *Lectures of a Certain Professor*,[76] published anonymously but afterward known to be by a Father Joseph Farrell. It is a series of essays, light and sometimes whimsical in form but serious in purport, about daydreams, sympathy, the commonplace, happiness, character, and so forth. Aubrey de Vere, besides his many volumes of poems, published several prose pieces, for instance, *Essays Literary and Critical*[77] and *Essays Chiefly on Poetry*, as well as many miscellaneous prose works. Wholly different in style were the ever popular *Lectures on Faith and Fatherland* by the great preacher Father Thomas Burke, O.P. Many of the lectures were delivered in the United States. General Sir William Butler, who had written several interesting books about the Canadian North West, including his delightful Indian story *Red Cloud*, together with a life of Gordon and a political work about South Africa—*Naboth's Vineyard*, published in 1909 a book of essays of exceptional interest under the title *The Light of the West*[78] which deserves to be better known outside of Ireland, though most of the contents are of mainly Irish interest. Canon Patrick A. Sheehan comes next upon my list. Though ignored by the panegyrists of the Irish Literary Revival, he was one of the foremost literary men of our times. Well known abroad by his works of fiction—*My New Curate, Luke Delmege*, and the rest, he is less known by his other literary work in prose and verse. There is his *Under the Cedars and the Stars*,[79] a suite of literary musings and philosophizings. *Parerga*[80] was

[75] *The Reliques of Father Prout.* London: Bohn 1st ed. 1834, new ed. 1860.
[76] Dublin: Gill, 2nd ed. 1883.
[77] London, 1889.
[78] Dublin: Gill, 1909.
[79] Dublin: Browne & Nolan, 1903.
[80] London: Longmans.

a similar volume. Then there are his *Early Essays and Lectures* [81] and *The Literary Life and other Essays* [82] in which he discusses a great variety of matters—German Universities, Free Thought in America, Matthew Arnold, the Study of Mental Science, Catholic Literary Criticism, Non-Dogmatic Religion, Emerson, and many others. His poems were published in two small volumes *Cithera Mea* and *Mariae Corolla.* William O'Brien is another writer who well deserves to be remembered, not only for his novels and his memoirs, but for his volumes of essays, *Irish Ideas* and *Irish Fireside Hours.*

I would mention two more gifted essayists who are no longer with us—T. M. Kettle, killed in the great war, and Arthur Clery, whose pen-name Chanel used to be well known to readers of Irish periodicals. Besides his poems the former left two small volumes *The Open Secret of Ireland,* a political study, and *The Day's Burden* [83] a collection of essays. Arthur Clery lived to include in his *Dublin Essays* [84] a sketch of his school friend and political opponent, as well as many highly pungent and personal articles collected from periodicals.

Finally we turn to writers who are still with us. Mr. Shane Leslie and Mr. Denis Gwynn are well-known writers each with a long list of works to his name. The former, though better known for his later work on Swift, George IV, Cardinal Manning, the Oxford Movement, etc., deserves to be no less well known for his volumes of pleasant Irish verse, his nationalist political writings, his novels, and his books on St. Patrick's Purgatory and on Iona. His memoirs have already been mentioned. So have most of Mr. Denis Gwynn's books that are not of purely Irish interest. Professor W. P. Stockley of Cork has written a great deal in his own peculiar and trenchant style. There is his *Newman, Education, and Ireland,*[85] his *King Henry V's Poet Historical,*[86] his biographies, and his fine edition of the *Dream of Gerontius,*[87] besides a mass of writing in periodicals.

[81] London: Longmans, 1906.
[82] Dublin: Talbot Press: 1921.
[83] Maunsel, 1918.
[84] Maunsel, 1919.
[85] London: Sands, 1933.
[86] London: Heath Cranton, 1925.
[87] London: Heath Cranton, 1924.

One of the most brilliant of our younger writers is Alice Curtayne (now Mrs. Rynne). Her St. Catherine of Siena has been mentioned. Besides that well-known book there is her brilliant *Recall to Dante* [88] in which she pleaded for a renewed study of the great poet in the light of the Faith and without a great apparatus of erudition and then showed the way, and there is a slender volume of essays *Borne on the Wind*.[89] Nor must we forget that extremely brilliant study of George Bernard Shaw, by J. P. Hackett, a veritable *tour de force*, a penetrating analysis in which all that is good in Shaw is winnowed from what is—well, otherwise. It is entitled, *Shaw, George versus Bernard*.[90]

And now I find myself 'at the end of my tether' and far beyond reasonable bounds of space. Yet I have still on my hands Aodh de Blacam, Mrs. Concannon, Mrs. William O'Brien, Brian O'Higgins, Daniel Corkery, Father John Ryan, S.J., J. M. Flood, Dr. Oliver Gogarty, Louis J. Walsh, and I tremble to think how many more. Well, after all, I can only plead that the best work of all these writers has been Irish in theme and substance. As such it is better dealt with elsewhere.

STEPHEN J. BROWN, S.J.

Dublin, Ireland.

[88] London: Sheed & Ward, 1932.
[89] Dublin: Browne & Nolan, 1933.
[90] London: Sheed & Ward, 1937.

ANNULMENT OF MARRIAGE BY LACK OF CONSENT BECAUSE OF INSANITY.

Etiam in causis defectus consensus ob amentiam, requiratur suffragium peritorum, qui infirmum, si casus ferat, eiusve acta, quae amentiae suspicionem ingerunt, examinent secundum artis praecepta. — Canon 1982, of the C. J. C.

I.

THE examination of an insane person at the time of a suit for nullification of marriage often reveals nothing of the eventual reasons for assuming or suspecting incapacity of consent at the time of the wedding. The demand for nullification is often made many years after the marriage. Nobody marries an inmate of an asylum. Bride and bridegroom are supposed to be normal. In exceptional cases, the insane person may have been confined in a hospital for mental diseases or treated for such trouble previously to the marriage, but had apparently recovered and become insane again later. In these cases the question of the lucid interval comes in, of which something will be said later.

The common situation, however, is the following: some time after the wedding the defendant begins to behave more and more strangely. Confinement in a hospital for the insane became inevitable. In other cases there is a sudden outbreak of violence and of anti-social actions. The patient stays in the hospital. The normal party still hopes for recovery or, even when told that the case is hopeless, sees no reason for having things changed and there is no thought of dissolution of the marriage. Later on, however, a reason turns up and possibly many years after the person fell ill the other party asks for nullification. It is the task of the judge and of the experts to ascertain whether there is truth in the allegation that insanity had existed at the time of the first marriage.

In these circumstances a personal inspection of the defendant does not reveal anything bearing immediately on the pending decision. The one thing a personal examination will show is the diagnosis, of which there is as a rule no doubt, since the expert may in most cases rely on the diagnosis made in the

hospital for the insane or by the specialists who advised the patient's confinement. A personal examination is indeed necessary only in cases where there is some real doubt about the diagnosis. Notwithstanding the progress made in psychiatry, there are of course still cases in which the diagnosis may be doubtful. The exact diagnosis is often not of a decisive importance. For the judge it is sufficient to know that the patient is afflicted by insanity, and that there are reasons for assuming him to have been insane at the time of the marriage. Whether the incapacity of consent was due to this or to that brain trouble is of secondary importance. The question of diagnosis, however, cannot be neglected, because in certain cases much may depend on what it reveals.

The question the expert is supposed to answer in the great majority of cases is, whether the insanity from which the defendant is now suffering did exist at the time of the contracting of the marriage, and whether it was then such as to deprive him of the capacity of consent.

Only a careful analysis of the general behavior of the defendant as of this time or before can enable the expert to give a satisfactory decision. The length of time between the marriage rite and the manifest outbreak of the psychosis is of secondary importance. There is, of course, some reason to suspect that the insanity existed previously, if the outbreak occurred very soon after the wedding; but the fact that a longer time elapsed is no real reason for doubting the truth of the plaintiff's statements. The " outbreak " is generally not the real beginning of the mental disease, but is only the state of things which made impossible the patient's remaining with his family, continuing his work, etc. Many true symptoms of insanity, disregarded by the layman and believed to be merely disagreeable personal peculiarities, or to be due to lack of self-control, are definitely pathological and, to the psychiatrist, unmistakable signs of an often serious mental trouble. There are, on the other hand, cases in which even the shortest interval between the wedding and the outbreak of the trouble is no argument in favor of the thesis. A man may, for instance, be stricken by apoplexy immediately after the wedding ceremony, and become gradually more and more demented. Nobody can argue that he had been incapable of consent two hours before

the stroke. He suffered indeed from an arteriosclerosis of the brain; but this condition, highly pathological though it is, does not necessarily impair the intellect or the will. Arteriosclerosis does not immediately affect the nervous system, which may remain intact as long as the blood vessels of the brain suffice for the nutrition of the nerve tissue. In other cases (for example, progressive paresis or dementia praecox) it is the brain tissue itself which has become the seat of the pathological changes. The presumption is that there had been a general brain derangement at a time when the casual observer did not become aware of any trace of insanity; such a general brain state, however, can be supposed to have caused an already far-reaching alteration of the intellect and the will. Whether this has been the case remains to be proved by individual examination. It seems well to mention these facts, for too much importance may be given to temporary conditions.

A man may be quite insane and still not cause serious disturbances. Unless he becomes too great a burden to his family, or behaves in a dangerous and troublesome manner, he is regarded by many as " not quite insane ". Although it is inexact to say that the psychosis began at the time the serious troubles started or when confinement in an institution became necessary, we will adopt this manner of expression, because it is the one used by the parties. To escape the need of circumlocution we shall speak of "prepsychotic personality," meaning the personality as it existed previously to the confinement or the " outbreak ".

To form his opinion the expert needs as much data on the prepsychotic personality as possible, and he needs data which refer precisely to those points which will enable him to get a clear idea of the mental state at that time. The expert, however, is not allowed to collect this material himself. He cannot put questions to the plaintiff and the witnesses. He must rely on the data supplied to him by the acts of the matrimonial curia, the brief of the plaintiff and the depositions made before the instructing judge. Whether the expert may form an opinion with a greater or lesser certainty depends upon the ability of the judge to collect sufficient evidence.

The reconstruction of the previous history of a patient—in medicine called anamnese—is an art in itself. One has to know

what to ask and how to ask it. Because of imprecise expression, failure of memory, and general indolence, this is difficult even in general medical practice. It becomes more difficult still when one has to do with such subtle factors as those of abnormal behavior, and when one has to rely on observations made by others.

These persons are, of course, quite incapable of knowing what is important and what is not. The facts on which they are supposed to testify belong often to a rather distant past. It is true, indeed, that features of behavior which strike the observer as strange, queer, crazy, abnormal, are often well remembered, because they made an impression, and because of the strong interest all mental abnormalities awaken in the average man. The memories, however, may have been dormant for years, and must be reawakened.

The plaintiff, of course, has given some reasons why he believes the defendant was insane at the time of the marriage. He has mentioned several witnesses whom he believes capable of corroborating his statements. He has probably talked with them, has asked them whether they remember the defendant behaving in a crazy manner on this or that occasion. A witness, when asked whether he thinks the defendant to have been insane, will answer yes. He will base his answer on what he sincerely believes to be memories, but he is not always able to keep apart what is a true memory, what is the result of conversations, and what is a mere interpretation, unconsciously and without the least trace of *mala fides,* added to the mere facts. This alone makes a definite technique of interrogation desirable. There are other factors. Many persons are intimidated by having to testify, especially before a priest. This timidity may make them overcautious or make them forget what they really know. It may also have a less desirable effect: they feel that they ought to adjust their answers to what they believe the judge wants to hear. This behavior, not rare in shy people, especially of a lower cultural standard, is involuntary and quite compatible with subjective veracity. Account has also to be taken of the natural bias created by personal relations. A mother who has seen her daughter ill treated, or who has witnessed her son's miserableness in his marriage, will easily overemphasize certain

facts. For these and other reasons, the questioning in a process for dissolution of marriage becomes no small problem, and necessitates as definite a technique as in cases of crime before the civil courts.

It would avail little, however, for the judge to study a manual on the technique of cross-examination. It might, of course, be useful in some way, but it is assuredly not useful for the purposes of the psychiatric expert. The facts which the latter must learn are of a particular kind, and to collect this evidence the judge has to be acquainted with the peculiarities of the matter. His questions have to be to the point, without suggesting anything to the witness. If the questions are too general, no satisfactory evidence will be obtained. If they go too much into details, there is the danger of suggesting ideas to the witness.

It is not necessary that the judge be a student of psychiatry. He has to deal not with definite mental diseases but with strange behavior, with abnormal acts, with utterances which to the layman appeared to be acts of insanity. The judge is much more interested in "clinical pictures" than in "nosological entities". He is moreover interested more in the way the layman is impressed by psychotic symptoms than in the theories devised by the psychiatrists to explain these phenomena. His task is to discover whether the witness believed the defendant was abnormal at the time of marriage, and to determine the nature of the observations that beget this impression. The interpretation of the symptoms is for the expert. The latter's task becomes the easier, and his opinion the more reliable, in proportion to the number of significant details ascertained by the judge.

In view of what has been said, it seems advisable to divide the matter in a way different from that of the textbooks of psychiatry. As clinical pictures, regardless of their origin, are the things the judge must consider, it seems best to neglect the clinical divisions and to discuss the matter under the following heads: dementia states, schizophrenia and allied troubles, epilepsy, and emotional disturbances of the manic-depressive type. Feeble-mindedness presents some peculiarities, and will be discussed separately.

II.

Dementia is due to a gradual destruction and shrinking of the brain tissue. This anatomical degeneration is accompanied by a gradual decay of mental capacities, proceeding from the higher faculties to the lower ones, from the more complicated achievements of the mind to the simpler ones. The first disturbances caused by such a destructive process are in the field of intellectual and volitional operations.

The trouble affecting the will does not manifest itself by an incapacity of action; the mere power of willing—leaving aside the sensitive appetites—may persist even when the process of voluntary action, in its wider and truer sense, has become very much impaired. Besides, a demented person may say yes or no, and do this or that, but this is by no means proof that his will is intact.

The decay of intellectual capacity becomes apparent in loss of memory, especially for new impressions (this defect of memory often causes the individual to forget things the very moment he is told of them or even as he talks about them); inability to do even simple arithmetical problems; mistakes in spelling; clumsiness of verbal expression; loss of higher interests—if there were any; e.g., for politics, for reading, etc.

The decay of the volitional faculty becomes still more marked, because it affects general behavior. The order of human actions is determined by the order of ideas of values. Whenever the sense, so to say, for higher values becomes impaired, the actions suffer immediately. Dementia tends to increase one's natural egotism, to destroy all considerateness of others, to kill the feeling of shame, to paralyze all the inhibitions acquired during individual life and maintained efficiently by the sense of duty and of convenience.

A person afflicted with a demential process will often become careless in regard to clothing, neglect the most primitive rules of social behavior, and either become an unreasonable spendthrift, or display a hitherto unknown avarice. These features become constant only after the demential process has developed in a high degree. Slight indications of these abnormalities of behavior, however, may precede the "outbreak" for months, sometimes even for years. In questioning the plaintiff and the

witnesses it may be useful to refer especially to such symptoms as loss of social tact, of shame, growing egotism, decrease of one's ability in business, etc.

Cases of demential processes are however a small minority. These troubles occur, generally, at an advanced age when few people marry. One of the most frequent demential states deserves some additional attention, that is, progressive paresis. This illness is generally due to the slow working of a syphilitic infection which many years afterward causes an inflammatory and degenerative process in the brain. Symptoms, not indeed of the mind but of the body, may precede the outbreak by many years. It is doubtful, however, whether the presence of these symptoms denotes the actual process of paresis, or whether it indicates the existence of an organic alteration which may, but need not, lead to the development of paresis. Nor is the fact that the blood showed a positive reaction, characteristic of an active or latent syphilitic infection, a reason for assuming incapacity of consent in a person who soon afterward showed symptoms of paresis. On the other hand, if it be known that this reaction of the blood was found to be negative just before marriage or during marriage before any mental symptoms became observable, there should be a definite reason for denying the existence of any impairment of the faculty of consent at the actual time of marriage. Progressive paresis, though it may start rather early, also generally belongs to an age in which marriage is less frequent. This disease, moreover, in severe cases lasts but a comparatively short time. It is accordingly a less potent reason for declaring for the nullity of a marriage.

By far the majority of demands for dissolution of marriage are made because of mental diseases belonging to the group of dementia praecox or schizophrenia, though there are also several cases of manic-depressive psychosis, of epilepsy and of other more or less undefined mental ailments.

It is better to speak of the "group" of schizophrenic psychoses, because there is some disagreement among psychiatrists about the differences between dementia praecox and schizophrenia, as well as the question whether certain pathological states which Kraepelin and Bleuler believed to be of the same kind, are rightly considered as varieties of schizophrenia. All agree, however, that these various mental diseases have many

symptoms in common. In regard to the problem which has to be considered here, we may group all these types together.

Although these psychoses of the schizophrenic group may break out at any age, they generally begin in the years corresponding to the average age of marriage, and so it is no wonder that they play a big rôle among cases of nullity of marriage.

A sudden outbreak is not infrequent. But this outbreak means, oftener than not, only a sudden increase of symptoms which to a careful observer had been noticeable a long time before. Nowhere do we find such a slow and gradual beginning than with troubles of this type. Many patients suffering from schizophrenia—for the sake of brevity, meaning thereby always the whole group—were definitely " queer " many years before they became so troublesome as to make confinement necessary. Many of them had been considered as being not normal by their acquaintances. A natural reluctance for meddling and for taking responsibility hinders these people from repeating their suspicions to the presumptive bride or bridegroom. Thus a person may be known as " crazy " to many, and the one person whom this fact definitely regards may be quite ignorant of it. It would seem, then, that to establish lack of capacity for consent is particularly easy in these cases. Surprising though it may seem, the opposite is true, for there are scarcely any cases in which the decision may become so difficult as in those of schizophrenia.

This difficulty arises from the fact that there is a certain variety of normal personalities which, in their total behavior, may resemble very much the pre-psychotic personality of a schizophrenic patient. These persons belonging to what has been called the schizoid or schizothymic type do not become insane. They may go on for years and years, in fact live their whole life, without ever showing an increase of their more or less abnormal traits of behavior. True schizophrenia rises in the soil of such a personality, but there have to be other casual factors for the development of the mental disease. The problem, which is indeed a very difficult one, is therefore this: how can we decide whether the " queer " conduct preceding the appearance of definite psychotic symptoms must be considered as a sign of the pathological process having already started? If some persons behave this way and do not develop insanity after-

ward, the presence of these features of behavior evidently is no proof of insanity in those cases also which become affected with a true schizophrenic psychosis.

We may, however, rely on several facts. First, the schizoid personality is a stable type and shows no tendency of progress or development. There may be some change, but it is usually to be explained by circumstances. For example, there is the man who, by his total mental make-up, is inclined to be shy, distrusting, difficult of approach, etc., and who becomes even more so if he meets with serious disappointments, or must live in altogether uncongenial surroundings. The change wrought by the onset of a pathological process, however, introduces new and unintelligible features. Furthermore, there are certain symptoms which are not to be found in a person who shows the characteristic features of schizoidism even in a high degree. No normal person—that is, no person free from even the slightest trace of a true schizophrenic process—suffers from hallucinations. Whenever we have reason to assume that the defendant had hallucinations before contracting the marriage, we may be sure that the schizophrenic process had already set in. The same may be said of true ideas of persecution. The schizoid personality is very much given to distrust, and such a man may easily conceive the idea that all his fellows are unreliable, hostile, willing to cheat him and each other. He will, however, never develop real ideas of persecution; what he says may be unreasonable in the eyes of an objective observer, but it has some semblance of reasonableness. The persecutional ideas of the patient suffering from schizophrenia are quite nonsensical. They are utterly unfounded and not seldom quite fantastic. The schizoid person may distrust his fellows, his acquaintances, his business partners, but he will not suspect an unknown man on the street of following him, of being a paid spy, of being the secret agent of some mysterious force.

When the " outbreak " of the psychosis comes on very soon after the wedding, we may conclude that the psychosis existed before. It is exceedingly improbable that a schizophrenic process should start in an otherwise healthy person and reach a degree sufficient to cause manifest and serious mental disturbances within a few days or even weeks.

The schizophrenic process develops, in some cases, through several attacks of more or less impressive symptoms, followed by a period of less marked disturbances. The layman may even get the impression of total recovery. A careful psychological analysis, however, will generally show that the recovery is but an apparent one, and that the allegedly normal personality still presents features which can only be called pathological. Even if there were no abnormal symptoms evident, we would have to conclude that the pathological alteration persisted, since the reappearance of the mental disease cannot otherwise be explained.

Because of the latter fact it is necessary to ascertain whether, at some time before his marriage, the defendant behaved in a strange manner. In some cases we are told by people who knew him in his teens or twenties that there had been a time when he suddenly dropped work, became shut in within himself, avoided his friends, was given to unmotivated fits of temper, etc., all of which after some weeks disappeared. If we hear that such fits were repeated and even became more intense in a man whom we know to have later fallen ill with schizophrenia, we are fully justified in assuming these periods to have been single attacks during which the schizophrenic process became intensified.

Sometimes the expert is asked, especially in cases of a sudden outbreak immediately after the wedding, whether the excitement of getting married or the new sexual experience might not have caused the mental disease. This must be denied. Though there is the possibility of an intensification of the schizophrenic process being released by external factors—which, however, would require a severe shock, such as childbirth, or a serious bodily disease of an exhausting kind—these are never the actual cause of the process. They become effectual only because and when the process was already there; they do not start it, but, at best, release some of the more prominent symptoms.

Schizophrenia impairs the volitional and emotional side of the mind more than the rational side. The disease may have progressed rather far, and the intellectual capacity as such may still be unimpaired. The fact that a man acts reasonably in business, is capable of attending to his affairs, and of understanding complicated and abstract matters, is no argument against his being afflicted with this mental disease. The very name of schizophrenia has been chosen to express the cleavage

between the intellectual and other sides of the mind. One may observe persons who display much intelligence in trying to prove their absurd persecutional ideas. The fact that a man is capable of certain intellectual achievements while behaving very strangely whenever his emotional side enters into play, is rather an argument in favor of the assumption of schizophrenia.

Facts which may be definitely important are the habit of suddenly becoming silent and uncommunicative; emotional reactions which are either unmotivated, or even contrary to what one would expect; indifference and callousness in face of human suffering; being apparently wrapped up in dreams or thoughts, vacantly staring, difficult to arouse; abruptly starting or leaving some action without any discoverable reason; muttering and speaking to oneself, especially as if answering to some unheard words (one of the most prominent symptoms in certain types of schizophrenic troubles being auditory hallucinations, "hearing voices"). The schizophrenic mind is characterized by what is in psychiatry called "autism," a tendency for shutting oneself within the ego, losing touch with other people, becoming unintelligible. A certain incapacity of well ordered action and speech may be observed in early states of the schizophrenic process. There are sudden impulses crossing the path of an action or of conversation and turning the activity of the subject into another direction. This is often described by acquaintances as distraction, forgetfulness, or wilfulness. These things become particularly significant if they impressed the witness as something new, something which the patient has developed, and which was not marked when they first knew him.

As schizophrenic trouble develops, as has been said, rather slowly, every symptom indicative of even a slight pathological state previous to the time of contracting marriage has a definite weight. One may safely conclude, in such a case, that pathological change had already set in. It may be argued that the alteration had not progressed so far as to bring about incapacity of consent. The *defensor vinculi* may especially allege the fact that the intellectual power is but little affected or apparently still untouched, and that therefore a full understanding may be presumed of the meaning of marriage and of the decision the defendant is to take.

The psychiatrist will generally hold that even a slight degree of schizophrenic disturbance is apt to destroy one's capacity for consent. Though a normally functioning intellect is a *conditio sine qua non* of free consent, it is not the only factor influencing decision and volitional activity. Human acts are determined not only by reason but very much by emotional factors and by imagination (taking this term as used in Scholastic psychology). Schizophrenia is characterized especially by a dissociation of emotional and intellectual states; the normal emotional reaction to values or goods, by which the intensity of volition becomes reinforced, is destroyed. Influenced by abnormal emotional life and by a curious transformation of the general ideas on reality, though the operations of the intellect are still formally intact, the will can no longer be said to be free in a schizophrenic personality. The schizophrenic process is not one which would attack this or that faculty or operation, but is a definite and profound alteration of the whole personality. From the very moment this process has set in, normal personality ceases to exist. It is quite safe to advance as a general principle, that whenever there is sufficient reason for supposing schizophrenic trouble to have existed at the time of contracting marriage, there was no possibility of free and rational consent.

Emotional disturbances are also in the foreground in the mental ailments described as phases of circular or manic-depressive psychosis, melancholia and mania. The latter is characterized by excitement, generally of an euphoric kind, but often manifesting definite notes of aggressiveness, irritation and anger. The emotional disturbances cause, or are associated with, incapacity for fixing attention, for taking account of reality, for following a line of thought and reasoning out an idea. These people are overhasty in their actions and are influenced in them by irrelevant and unimportant factors. They have a very unsound optimism, are given to delusions of grandeur, mistake plans for facts, hopes for realities, are easily aroused and led by impressions, though they do not take any of them seriously. The man suffering from true melancholia is the exact opposite. His activity is paralyzed. He cannot rouse himself to action. He is immersed in a feeling of hopelessness and inefficiency. Because he is incapable of forming any decision, he will often do just as he is told, or languidly and listlessly carry out familiar

routine. Whether suffering from manic excitement or from melancholic depression, the patient loses touch with reality, becomes self-centered—but in a manner quite different from the autistic behavior of the schizophrenic—and accordingly is incapable of forming correct judgments. Intellectual capacity, indeed, is not impaired, but the material presented to the intellect is neither sufficiently prepared by the sensible cognitive faculties nor does it correspond to truth, being falsified by the abnormal mood.

Fully developed psychoses of this type can be easily recognized by the layman. It is therefore improbable that anyone will contract marriage with a person so affected, unless it be for criminal reasons, e.g., a wealthy man being induced to marry a poor girl while incapable of arriving at an independent decision. In these cases the plaintiff will be the patient himself who, after having regained his mental health, discovers that he had been made to do things he never would have done in his normal mind.

Manic-depressive psychosis has a tendency to repeat itself. The single " attack " passes; the patient becomes quite normal again, but he may fall ill a second, a third, or many times. In some cases indeed there is only one attack, either of mania or of melancholia; but there are also many cases of repeated attacks. A majority of these latter cases are definitely normal after each of these attacks. In manic-depressive psychosis there are true *lucida intervalla,* which often last many years.

In schizophrenia, however, *lucida intervalla* may not be supposed to exist. Even if an acute phase has passed away and the patient seems to be quite normal, there is always persistent trouble and lasting impairment of the will, because schizophrenia is so deeply rooted.

Manic-depressive psychosis shows a similar relation to certain normal varieties of personality, as does schizophrenia in regard to schizoid personality. There is what has been called "cycloid" personality. The existence of exuberant, over-optimistic, light-headed, flighty personalities is well known, as is the existence of certain depressive people, pessimists, who find life difficult, decisions a nuisance, responsibility a burden, and who see only the dark side of things and are inclined to be distrustful because they feel they cannot rely on themselves. It sometimes needs

but a slight increase of the personality traits already existing in such a person to transform his habitual state into a definitely pathological ailment. In such a case it may be difficult to decide whether the person, at the time of contracting marriage, had been definitely insane or just as he usually was, with his habitual strange conduct somewhat more accentuated.

It is easy to prove the onset of true mental disease whenever the emotional background has suffered a thorough change into the opposite of its usual character. If an unusually depressive person becomes suddenly excited, optimistic, overactive, etc., or an optimist becomes inactive, inhibited and depressed, it can safely be considered that he is suffering from an attack of this trouble. The difficulty lies in cases where only an increase of habitual behavior is observed.

One criterion deserves special attention: any tendency to progression is usually indicative of real mental disease. The cycloid personality remains the same. He may be subjected to certain periodical oscillations of mood, being depressed at one time and in good spirits at another; these moods alternating with some regularity. A normal, though markedly cycloid, personality, however, does not gradually become more and more excited, or more and more depressive.

Sometimes one is told that the outbreak of this ailment is the result of a definite experience. The patient may have suffered a severe loss and became melancholic or he may have experienced some emotional shock and lost his mental equilibrium. It may be that facts which brought on a real shock release an attack of manic-depressive disturbance, but it may also be that the releasing factors were felt so strongly only because the emotional equilibrium had already been lost.

Another mental trouble which may occasionally, though seldom, give rise to a demand for nullification is epilepsy. It should be borne in mind that there are cases of undoubted epilepsy in which the epileptic fit, which is commonly believed to be not only the most characteristic symptom but the disease itself, is altogether absent. These cases are described as " mental epilepsy ". The epileptic alterations, as such, bring incapacity of consent only when the process has gone far enough to cause a demential state. Epilepsy may however give rise to very definite troubles of consciousness in which the patient may

behave in an apparently normal manner and nevertheless be in a very abnormal state. The disturbance of consciousness may be, in some cases, not so deep as to sever the actual existing consciousness from the rest of the personality; but it may, nevertheless, work a kind of dreamlike state in which neither reason nor will function normally.

Such dreamlike states of diminished consciousness may be due to other causes. Concussion of the brain, for instance, after the acute symptoms have disappeared, may leave a tendency for falling into such dreamlike states. A general weakening of the organism due to chronic exhaustive disease, e.g., tuberculosis, may have the same effect, especially if there is a history of the use of drugs. We recall such a case of a woman who had been more or less forced by her parents and her betrothed to marry. At the time of the wedding she was in a state of exhaustion because of a serious tuberculosis, running a high temperature. She suffered moreover from a depressive state of mind, having lost all hope of recovery, and for months had been given rather high doses of narcotics to alleviate the painful cough and pains caused by pleurisy. The deposition of the physician who treated her (his prescriptions showing the amount of narcotics she took, even on the day of her wedding) and the report of an alienist confirming her assertions in regard to depression, enabled the expert to declare her incapable of consent at the time of the marriage. This opinion was also adopted by the court.

Problems of a particular nature can arise in connexion with cases of feeblemindedness, although the existence of such problems seems rather improbable. Feeblemindedness is a lasting state, and is due to arrested brain development or to a destructive process that had been active but has been stayed, leaving the brain undeveloped and impaired. There can be no change, no growing worse, no intensification of symptoms like those to be observed in mental disease. If feeblemindedness exists it should be noticeable at the time marriage is contracted as well as afterward. No person is supposed to marry another whom he and others hold to be so feebleminded as to be incapable of consent. There are, however, cases in which the mental defect was not noticed before or at the time of the wedding. In some rare cases, the family of the feebleminded individual has been known to arrange things so as to prevent the actual

state of affairs becoming known. Feebleminded persons may be trained, if the defect is not too great, so as to behave in an apparently normal way. They may chatter of many insignificant things and may pass as normal, especially in surroundings which make no great demands on intellectuality. If the conditions of their life are easy, if they are neither expected to do real work nor to face responsibilities, their abnormality may pass unnoticed. A good deal of what is asked of a member of "society" may be achieved even by a feebleminded person.

The fact that such a person behaves in a normal manner, creates a definite difficulty. There is no real pathological process. There are no marked symptoms by which even the layman may be convinced of the existence of mental trouble, but there may be, in spite of all this, a very marked feeblemindedness. A feebleminded woman may get along smoothly if she is not compelled to earn her living or if the work is very simple, and yet prove to be utterly incapable of understanding the duties of a wife or mother. She may have been considered rather stupid, but not seriously defective. In the new and more exacting conditions the defect, which had been there all the time, suddenly becomes apparent. Feeblemindedness may be of such a degree that this person had been absolutely incapable of understanding the meaning of marriage, and, accordingly, incapable of valid consent.

The examination will, in these cases, be more important than the evidence collected from the witnesses. Feeblemindedness does not progress; it is essentially stationary. If careful examination shows a person to be feebleminded to-day, it proves that this person was feebleminded before and will not improve.

III.

The canon quoted in the beginning of this article speaks of *amentia*. This is the general term for all kinds of mental ailments causing an incapacity of responsible action and correct thought. It is, however, to be noted that *amentia* signifies, in the language of scientific psychiatry, a special kind of mental disease. One must remember this, because an expert, being unaware of this terminology of canon law, may easily declare that the defendant did not suffer, at the time of contracting marriage, from *amentia*. It is, therefore, much better to ask

the expert whether the defendant was fully responsible for his actions than to ask whether he suffered from *amentia.* If the expert's answer does not seem definite enough, the case may be made clearer by asking the expert whether he would consider the defendant responsible had he committed a crime, or whether he would deem him capable of attending to his personal affairs. The judge is a layman in psychiatry, but the expert is usually entirely unacquainted with the spirit and terminology of the law.

The depositions of witnesses are often couched in very general terms. It will not do to question them on particular symptoms, because such questions may imply definite suggestions. It is much more advisable to get the witness to describe in more detailed fashion the defendant's behavior which seemed to be abnormal or insane. A witness will, for instance, state that the defendant, before the wedding, behaved in a " funny " manner; or he will say that no sane person would do the things the defendant did; or he will report that the defendant was different from other people and that " we all—acquaintances, people in the same office, etc.—thought him crazy; " he might say that the defendant, " well, was queer, though I would not just call him insane ". These statements lack precision. One has to get the reporter, by cautious questioning, to tell more of the details he noticed. It seems best to start with a question more or less like this: " Do you remember a particular fact, some scene you witnessed or know of, in which this ' queerness ' became very obvious? " If, in such a description, some characteristic symptom is mentioned, or a trait of conduct indicative of such a symptom, one might proceed to inquire whether the witness remembers other instances of this particular nature, e.g., whether it is reported that the defendant while talking to the witness suddenly ceased to speak and took on a blank expression. The witness might be asked, " Have you observed this behavior on other occasions? " This line of questioning often releases many additional memories.

Every fact pointing to a progressive evolution of the pathological state is of the utmost importance. If we were to ask, however, directly whether such a progress had been noticed, the answer would not be quite reliable. Such a question may be a leading one. It may also be that memories of recent date are

more vivid than older ones, and that an impression of progress may be the result of mere psychological factors. It is better to get the witness to tell as many facts as possible and to have him state the time of each of them. By comparing these single facts, one may often discern progression, even though the witness had not been aware of it.

It is well known that many people, especially those with little intellectual training, can scarcely make a definite and precise deposition. They will state that they were not at all surprised when they heard that the defendant had been confined in a state hospital; or that they always knew it would end this way with him. These general impressions are of some value, but they are useful only if they can be used as confirmations of really precise statements.

An important point is the credibility of the plaintiff and the witnesses. The expert has but little to say and the decision rests exclusively with the judge. The expert merely gives his opinion as to whether the facts, as reported, are consistent and correspond to the idea of a definite mental trouble, and to each other.

The number of facts and their variety or similarity are important. The judge naturally will ask whether, in this particular case, the mental trouble was of such a degree as really to impair consent. To the layman this question appears to be quite justified, but it is really justified only in those cases in which the trouble is not due to a profound alteration of the brain. It is, therefore, necessary to determine the degree of the ailment in cases of manic-depressive psychosis. It is even more necessary in cases of what is called psychopathic personality, of mere deviation of character or in cases of neurosis. Of these things nothing can be said here, because they need thorough treatment, and always present particular difficulties. Regarding all cases of organic brain trouble, however, it may be said that the mere presence of symptoms necessitating the assumption that the derangement existed at the time of the marriage, leads, automatically, as it were, to the conclusion that the faculty of consent had been impaired. This conclusion must be drawn, even if the symptoms seemed to be only slight. There is no absolute parallel between the development or the impressiveness of the symptoms and the degree of the changes from which they result.

Brain trouble may progress far without causing striking manifestations. There are no " borderline cases ". A man is either of sound mind or he is insane, that is, affected with a derangement of the brain. Intermediate forms, transitions between normality and insanity exist, strictly speaking, only in the field of the so-called functional psychoses, i.e., mainly of manic-depressive insanity. It is more or less the same with epilepsy. If this disease causes mental symptoms, and if they are proved to have existed at the critical time, they have to be considered as robbing the patient of the faculty of consent.

There may be doubt in regard to the position of schizophrenia, for some authors do not believe this disease to be of an organic nature, that is, caused by an anatomical alteration of the brain tissues. Other psychiatrists, however, hold that schizophrenia, or at least certain types belonging to this group, are caused by organic changes. This dispute among psychiatrists, however, need not give rise to any practical difficulties. Whether schizophrenia be due to a palpable anatomical alteration or not, it surely implies a profound alteration of the total personality, and of a kind to suggest the idea of an organic basis. Cases of this type may safely be considered according to the same principles that are valid for cases of undoubted organic trouble.

The problem of abnormal, but not strictly insane, character—the problem of neurosis—needs separate discussion. So does another question which does not belong strictly to psychiatry, though it is definitely one of psychology—the factors of *vis et metus*. The intensity of influence depends, as every one knows, not only on the objective facts, but largely on the personality on which they are brought to bear. It is only by psychological analysis that we may discover whether in a particular case these emotions were sufficient to destroy rational deliberation and the freedom of decision.

RUDOLF ALLERS.

The Catholic University of America.

Analecta

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia.

Emi. Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. De Episcopo Proprio Sacrae Ordinationis.

D. I. An laicus, qui a proprio Episcopo ad primam tonsuram promotus sit in servitium alius determinatae dioecesis de consensu huius Episcopi, huic dioecesi incardinatus sit ad normam canonis III § 2.

R. Affirmative.

D. II. An Episcopus dioecesis, in cuius servitium laicus ad primam tonsuram a proprio Episcopo promotus fuerit, illi iure proprio et exclusivo ordines conferre aut litteras dimissorias dare valeat ad normam canonis 955 § 1, licet ipse in eadem dioecesi domicilium nondum acquisiverit.

R. Affirmative.

II. De Religiosorum Saecularizatione.

D. Utrum verba *loci Ordinarius,* de quibus in canone 638, designent Ordinarium loci commorationis religiosi, an Ordinarium loci domus principis.

R. Affirmative ad primam partem, negative ad secundam.

III. De Habitu et Insignibus Confraternitatum.

D. An vi canonis 714 confraternitas de licentia Ordinarii loci immutare possit proprium habitum vel insignia, quin amittat iura et privilegia praesertim praecedentiae et indulgentiarum.

R. Affirmative, salvis tamen legibus liturgicis.

Datum Romae, e Civitate Vaticana, die 24 mensis Iulii, anno 1939.

M. Card. Massimi, *Praeses.*

L. * S.

I. Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Privy Chamberlains Supernumerary of His Holiness.

8 June: Monsignors Cletus A. Miller, E. A. Freking, Mathias F. Heyker, Edward Quinn, Walter A. Roddy, Charles Kuenle, H. J. Waldhaus and William Anthony of the Archdiocese of Cincinnati. Monsignors Joseph A. Gallagher, A. P. Gallagher, Francis Allen, Thomas F. Smith, J. V. McCauley, J. J. Healy and A. G. Haeringer of the Diocese of Little Rock. Monsignors William Arnold, Felix Seroczynski, Michael Aichinger and Charles Dhe of the Diocese of Fort Wayne. Monsignors Alfred Heinzler, Charles Nix and A. V. Simoni of the Diocese of Rockford.

15 June: Monsignors Francis Sciocchetti and H. E. Collins of the Archdiocese of San Francisco. Monsignors J. J. Casey, S. P. Connelly, William A. Courtney, R. B. Cushion, A. C. Dineen, C. E. Fitzgerald, P. J. Lennon, Edward F. Leonard, Joseph MacCarthy, F. P. McNichol, William R. McCann, J. J. O'Brien, Michael A. Reilly and J. J. Stanley of the Archdiocese of New York.

Privy Chamberlains Supernumerary of the Cape and Sword of His Holiness.

15 June: Messrs. Gerald Borden, Joseph Burke, George McDonald and Alfred E. Smith of the Archdiocese of New York.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

EUCHARISTIC DEVOTION OF AN AMERICAN FRONTIER OF 1800.

The fourth centennial of the establishment of the first Confraternity of the Blessed Sacrament should be worthy of our remembrance who live in this, the Century of the Eucharist. It was no isolated act of devotion on the part of those who formed the first Eucharistic Association in the capital of Christendom in 1539,[1] but rather a link in the long chain first forged in the thirteenth century with the institution of the glorious Feast of Corpus Christi. Even as this earliest expression of official Eucharistic adoration met the contemporary Albigensian heresy, so likewise has each subsequent devotion, the Forty Hours, the founding of religious orders for Perpetual Adoration, the Holy Hour, papal decrees bearing on the Blessed Sacrament, and the Eucharistic Congresses, met the spiritual needs of its period whether they were the evils of the religious revolution of the sixteenth century, Jansenism of a later time, or Modernism in our own day.

As we Catholic Americans, priest and laity, join in adoration in the quiet parish church or give more public proof of our Faith by participation in the majestic Eucharistic Congresses held at various times in every section of our vast country under the auspices of the hierarchy, we find it hard to realize how short a period has elapsed since this land was missionary country under the control of a single bishop resident in Baltimore, who sent priests hither and yon to carry the gospel of Christ, now to the semi-civilized Indians at Mackinac, again to the rough French in the Illinois country, or to their cultured countrymen in New Orleans.

[1] Schwertner, *The Eucharistic Renaissance*, p. 12.

What of Eucharistic devotion then? Was it possible under such primitive conditions of existence? Is there any record extant of efforts made in this direction? To prove that adoration of Our Divine Lord was fostered in a very special way on at least one frontier, the Old Northwest, possibly as early as 1802,[2] is the purpose of this paper. That the historical record here presented could be multiplied many times in larger sections of the frontier is doubtless true. Only when the necessary research has been done and the local records, complete or fragmentary, have been fitted together, can the first adequate chapter of Eucharistic history in the United States be written.

In the year 1801 in the little stockade known as Detroit, a devoted son of St. Sulpice, Father Gabriel Richard, was pastor of St. Anne's while holding at the same time the responsibility of the care of Catholics living in that part of the Old Northwest bounded by Lakes Superior and Michigan. Like his brother Sulpicians, who as refugees from the French Revolution, proved a singular blessing to the infant Church in America, he brought to his people a priestly zeal, fired by his personal love of the Eucharistic Christ. The student of his life and labors is amazed at the many-sidedness of the man and the multiform efforts he made to advance his peoples' interests, spiritually, intellectually, culturally. His courage in the face of repeated failure to fully achieve his high purposes proves him to have had a realization of the basic truth that God demands not success but loyal, unceasing, service. It is a commonplace of local history that he brought the printing press into the land " northwest of the River Ohio " in 1809 in order to print spiritual books and school texts for his flock, that he taught his parishioners plain chant, that he established schools of every grade and anticipated modern trends in the Indian School at Spring Hill, that he was elected Territorial Delegate from Michigan in 1823 to the Eighteenth Congress of the United States. Yet with all this effort he could still write: " God knows how many plans, great and small for schools and missions pass through my head, for the

[2] *Livre des Assemblées Paroisse Ste. Anne.*, p. 24.
" 1802. Liste des pains benits de devotion

Fêtes	Noms
La Fête Dieu	La Confrairie
Petite Fête Dieu	La Confrairie du S. Sacrement ".

savages, for the deaf mutes, for the children of the poor. My mind, my imagination and still more my heart are full of projects which remain ever sterile."

Could this priest so actively engaged in numerous mundane enterprises give himself fully to the spiritual upbuilding of his people? One misses the key to Gabriel Richard's life who fails to realize that while, by vocation and personal desire, his was to have been a secluded life of prayer and study and devoted to the preparation of young men for the service of the altar, by the call of his ecclesiastical superiors he was placed on the firing line, in the crude surroundings of a semi-civilized frontier amid a people who cared not at all for deep piety, learning or culture. Herein lay the cross that he shouldered day by day for all the years of his priesthood whereby he proved himself the true disciple of Christ, his one Refuge, in the hard, unconsoling years of his ministry. That personal love and devotion found an outlet in the spread of Eucharistic adoration among his people as the historical record proves.

A faded document of nine pages preserved in the Archdiocesan Archives of Detroit tells one part of the story of Eucharistic devotion on the frontier of 1800. This "Plan of the Confraternity or Association in Honor of Jesus Christ truly and really present in the Sacrament of the Eucharist",[3] is written in the characteristic hand of Father Richard.

One is interested in speculating on the ancestry of this particular Association. That it was printed in Baltimore in 1794 with Bishop Carroll's approval is indicated on the document. What was its source? At least two possibilities present themselves. One was the Perpetual Adoration of the Blessed Sacrament originating about 1768 in Maryland, and regarded by some as the "pioneer adoration society of the Blessed Sacrament in the American Colonies". It pledged its members "not to leave their Sacramental Lord alone, but to remain with him twelve hours each day out of the twenty-four."[4] The second possible source is the Confraternity established in 1613 by Ferdinand of Bavaria, Prince-Bishop of Liege, who noted that the people of that city had a singular devotion toward the Blessed Sacrament.

[3] This document will be referred to hereafter as the Plan.

[4] John La Farge, S.J., "Our Pioneer Adorers of the Blessed Sacrament," *Emmanuel*, July, 1929.

To increase and perpetuate that love of the Eucharist he worked out a plan for which he obtained a number of indulgences from the Holy See.[5] The future Bishop Carroll, as a Jesuit student of philosophy and theology, and later as a Jesuit priest and teacher in Liege might have known about the Plan of this Association. That he played any part in furthering the Confraternity other than permitting the printing of the Plan it is impossible to state. The fact that the Plan includes a special indulgence to be gained by members on the feast of St. Lambert, a seventh century martyr-bishop of Liege, and later the chief patron of the city, lends strength to the Belgian source.

However doubtful the origin of the Association, its object, rules, practices and indulgences are clearly set forth in the three sections which constitute the Plan. In union with the spirit of all Eucharistic confraternities throughout the world, this little Association in Detroit sought to pay love and homage to the Sacramental Presence of Jesus Christ and to make reparation for the " profanations committed by the unbelieving, the licentious, and bad Catholics and even by themselves."

The means to accomplish this twofold objective of love and reparation by members of the Confraternity are detailed. The first four rules include registration in the official membership book of the names, together with the special day and adoration hour assigned as a minimum for each associate. It is significant that Father Richard's hour of adoration should be recorded as from one to two o'clock in the morning. Of special interest is a little prayerbook undoubtedly from Father Richard's press, in which a form filled out by one of his teachers serves as a reminder of her obligation. It reads:

> For the hour of adoration of the Associates of the Confraternity of the Blessed Sacrament.
>
> I, Angelique Campeau, having been received into the Confraternity of the Blessed Sacrament, the 8th of September 1805, have taken for my hour of perpetual Adoration of the Blessed Sacrament of the Altar from 5 to 6 o'clock in the evening, the day of the Nativity of the Blessed Virgin, which I will pass in prayer before the Most Blessed Sacrament of the Altar to make amends as far as I am able for the neglect, the ingratitude and the profanations which the Sacred Heart of Jesus has suffered and still suffers every day, in this adorable Mystery.

[5] Bouille, *Histoire de la Ville et Pays de Liége* (1732), III, p. 129.

Sacramental Confession preceding the hour of Adoration together with the prayers and acts during the hour are given special place among the practices proper to adorers. The sixth rule makes provision for those to adore in their hearts who cannot because of distance come before our Lord actually present. They will " direct their affections toward the Holy Sacrament in the Church or nearest chapel " and " adore Jesus Christ there resident for the love of men ". They will pray thus:

> O Jesus! allow me to unite my acts of adoration and love to those which You Yourself now offer to Your Eternal Father. Accept the pledge of my love, of my gratitude and humble reparation as You accept the thanksgiving which is offered You in Heaven by Your Blessed Mother and the Saints and by Your faithful adorers on earth.

The associates were expected to take all occasions that presented themselves " to manifest their devotion to Jesus Christ in the Holy Sacrament ", particularly by attendance at Mass and by accompanying the priest when he carried the Blessed Sacrament to the sick. Monthly Confession and Communion was a minimum essential for a member. A special devotion on Thursday " in memory of the day on which the Holy Sacrament was instituted " is recommended. The tenth and concluding means put before the Eucharistic associate, calls for the close imitation of Christ:

> Moreover each one endeavors according to the measure of grace which God gives him, to express in his own life the admirable examples of charity, humility, obedience, mortification, prayer, meditation and many other virtues which are easily discovered in Jesus Christ veiling His majesty and His august grandeur under the form of bread and wine.

The third and final section of the Plan enumerates the many indulgences granted to the associates of this Eucharistic Confraternity together with the prayer said upon reception and the daily prayer required of each member, both of which were at once acts of gratitude for the great gift of the Eucharist and a solemn consecration to the life and duties of an adorer.

Many a plan has been perfected in the mind of its creator; many a city formed and fashioned on paper lies buried within

the wallets of some historical archives. Was such the fate of this Eucharistic Confraternity or did it work? Once again we turn to the record.

The book containing the names of associates records the first members as entering the Confraternity on 8 September, 1805. This date has significance. In the previous June, Detroit was utterly destroyed by fire and the Confraternity must, therefore, have had its official beginning in the temporary chapel set up in a warehouse some distance from the ruins. By November 1805, the Confraternity had reached the hundred mark and included men, women, and children between the ages of twelve and seventy-two. By 1832, the year of Father Richard's death, the membership had reached two hundred and seven, a large number when one realizes that Asiatic cholera swept Detroit in this year and took heavy toll of human life. The names of Father Richard and the four women who taught in his schools head the list, to be followed in turn by names of families who had been prominent in Detroit since the days of Cadillac, the founder, and whose memory is perpetuated in their descendants, and in the names of Detroit's streets, parks and highways.

That the Confraternity continued after Father Richard's death is evident from the fact that Eustache Chapoton was elected its president in 1835. His tombstone in Mount Elliott Cemetery reads:

HON. EUSTACHE CHAPOTON
President
of the Society of the
Blessed Sacrament
of St. Anne Church
Departed this life
Jan. 13, 1871
Age 70 years

The great official celebration of the Association was held on the beautiful Feast of Corpus Christi when the entire city, Protestant as well as Catholic, turned out to pay homage to the Eucharistic Christ. Printed sources of information, brief but accurate, are extant. From the Annals of the Propagation of the Faith we read:

> I have never seen anything more beautiful. Heading the procession marched the little girls of the first communion class, with a banner on which was painted a likeness of the Blessed Virgin; then came the ladies carrying candles, next the little boys of the first communion class with the crucifix and two altar boys. . . . After these one sees the men . . . and a group of children, dressed in white, carrying or strewing flowers before the Blessed Sacrament, and swinging incense. The deacon and subdeacon are at the side of the priest; the canopy is carried by the ancients. One estimates about four hundred persons in this procession of which more than one hundred are protestants.

That Father Richard transferred the procession to Sunday when more Catholics could take part seems evident from the announcement in the *Detroit Gazette* for Friday, 2 June, 1820:

> According to ancient custom, the solemn Procession in commemoration of the Institution of the Blessed Sacrament, commonly called the Lord's Supper, will take place on Sunday next at five o'clock P. M. within the enclosure of the Church of St. Anne. A short address explanatory of the ceremony will be delivered at half past four. Christians of all denominations, disposed to witness the procession, are welcome. It is expected, however, that they will conform to all the rules observed by the Catholics on such occasions—by standing, walking and kneeling. The military on duty only may remain covered. It is enjoined on all persons to preserve profound silence during the whole time of the ceremony.

For these solemn processions two temporary chapels were set up at Bloody Run and on the Godfroy Farm, both of which are in the heart of the City today. The larger gate of the Fort, rarely opened, was thrown wide for the Corpus Christi procession. The booming of cannon announced the forming of ranks before the church; the militia and regular troops took active part in honoring the Eucharistic King.

When forty-five years ago, Bishop Camillus Maes, himself like Father Richard, a European, and until his consecration, a priest of Detroit diocese, took steps toward the first Eucharistic Congress in our country, he was but expanding Eucharistic devotion on a wider frontier than the American frontier of 1800 provided. As one considers the aims and means set before priests at the first Congress, held at Notre Dame in August, 1894, one

notes how old was the new objective, to spread the love of Jesus in the Blessed Sacrament in the hearts of American Catholics, and how similar to the earlier plan were the means suggested to that end, namely, the establishing of confraternities of the Blessed Sacrament, frequent Communion, and attendance at public Eucharistic devotions such as Benediction and the Forty Hours.

Even as the holiness and fidelity of priests to their high vocation could be made more secure through their love and adoration of their Eucharistic Lord, a recommendation of this first Congress, so was it the sure means of drawing the souls given into their care to Christ in the great, growing America of the twentieth century. So did Gabriel Richard the ever fervent priest who at last gave his life a martyr to charity and duty on the northwestern frontier of an earlier century believe in, and live for, and love Christ truly and really present in the Most Blessed Sacrament.

M. T. KELLY

Detroit, Michigan.

WORK OF ST. PETER THE APOSTLE.

The Opus Sancti Petri is to-day considered essential to the future of the Church in mission countries. Established by Jeanne Bigard and her mother, who labored, suffered and prayed to sustain it, their names should be as well known to the Catholic world as that of Pauline Jaricot, since the upbuilding of the Faith among pagans has as a necessary corollary the development of a native clergy.

The two great encyclicals, *Maximum Illud* of Benedict XV and *Rerum Ecclesiae* of Pius XI, leave not the slightest doubt on this point. Both documents solemnly emphasize the traditional policy of the Church and earnestly enjoin missionary bishops to encourage and foster native vocations which shall be, in effect, proof that the Faith is assimilated to the innermost soul of their people and an integral part of their spiritual inheritance.

The enthusiastic fervor with which the vicars apostolic accepted and acted upon these directions is attested by the 87 major and 269 minor seminaries in mission countries, with their

total enrollment approximating 16,000 students. Undoubtedly true it is that the wish of the Roman Pontiffs would never have met with such whole-hearted acceptance and encouraging success, did not the Work of St. Peter the Apostle provide the Sacred Congregation of Propaganda and in turn the missionary bishops so generous a share of the funds needed for the construction and maintenance of their seminaries. In fact, if in the present disturbed condition of the world the Work of St. Peter should fail or even substantially reduce their subsidies it would mean the practical extinction of the native clergy in many vicariates. Notwithstanding their ardent willingness to form native priests and their convictions as to their worth, many bishops in Asia and Africa would be obliged to abandon their training because of the crushing costs and their inability to meet them with their present meager resources.

It is indeed disheartening to think that the growth of the native clergy should some day be materially retarded or stopped entirely for lack of money placed at the disposal of the Society of St. Peter the Apostle. To the friends of this work both here and in Europe and to those especially who have witnessed the happy results in native seminaries this possibility cannot be envisioned without sadness and regret.

We in America can hardly visualize the spirit of faith and generosity and sacrifice that animates native youths eager to be judged worthy for admission to the holy priesthood. Nothing can dampen their enthusiasm. Instead of the shiftless existence of the native village, the freedom of the bush and the ready gratification of sensual passion, these young men have chosen a life of discipline, the constant effort of study and an austere code of Christian morals. When the rapid beating of the tom-tom breaks the evening stillness and calls to the wild delirium of pagan community dances that die only with the dawn, they are in their seminary cells preparing the morrow's meditation. Their resolve to dedicate themselves wholly to the spread of the Gospel strengthens them in their long years of training and surmounts every temptation to return to the practices of their kinsmen. Can it be that through want of sympathetic understanding of Christian generosity their fellow Catholics of the world will not furnish the missionaries with the financial help pathetically needed to complete the training of

these youthful candidates, so well disposed to the impulses of grace? What a reproach it will be if our mission leaders are obliged to send back to the bush these gay, trusting youths, their faces suffused with the bright glow of grace, revealing in their hidden depths a determination to live according to Christian standards, and teach others the benefits and beauty of the Christian faith.

Hence, the work of Stephanie and Jeanne Bigard should continue to be better known and appreciated by our clergy and faithful so that in the not far distant future increasing numbers of men of the black race and yellow and brown will go up to the altars of God. Missionaries from Africa, for instance, describe at some length the remarkable results produced in the natives by the ordination of the first native priests. Men, women, and children travel incredible distances over the rough ways of the tropics to attend the ceremony. From hamlet, wood and hill they gather, and their voices, as earnest as those which shook the colonnades in Ephesus, proclaim the royal dignity of their newest priestly son. They are loath at first to believe that a black man can actually teach and baptize and celebrate in the same manner and with the same effects as the white priest. And when these simple people behold with their own eyes the progressive steps of the ordination ceremony, no detail of which escapes them—when they see European priests kneel before the newly ordained native to receive his first priestly blessing, their enthusiasm knows no bounds. The religion of Christ is no longer an alien thing linked up with a foreign government or clergy; it is really theirs, incorporated henceforth into the spiritual patrimony of their race.

Missionaries cite the young priest of the vicariate of Kisantou in Africa, giving an instruction to the school teachers of the region convened in the minor seminary for their annual retreat. Explaining the sacrament of forgiveness, he held his auditors spellbound as he outlined the qualities of a good confession. No longer could objection be made or excuse found in the difficulties of racial psychology. This man, a sublime example of what can be done, explains a heavenly doctrine, confirms its practicability by his conduct, and applies it understandingly to men and women of his own race.

The Church in inviting all peoples to share in the priesthood shows forth in a practical way her divine universality. Our Lord died for all and His gospel is not the monopoly of men of any particular race or color, but is offered and belongs to all souls of good will. This truth so often expressed by the late Pius XI from the very outset of his pontificate was fully understood and acted upon by Jeanne Bigard. With her mother, she fashioned and directed this indispensable instrument for its effective realization. Tears and heartaches were her lot until the day of victory came. Referring to the hard beginnings and the constant trials of this work, one might apply to them what St. Ambrose spoke of old to St. Monica with reference to her son, Augustine: " The child of so many tears will not perish." Nor will the work of St. Peter the Apostle, born of the sacrifices and prayers of the Bigards, perish. It will, on the contrary, go onward to greater achievements until an augmented army of native priests meets the demands of a world-wide apostolate. Could we be invited to share in a greater work than that of swelling the ranks of native laborers who in a few years will take up the task begun by the pioneer missionaries who left home and all that life holds dear to plant the Faith and watch over its beginnings, and who live in anxious anticipation of the day when earnest, zealous native priests, carefully chosen and expertly trained, will continue Christ's ministry in the shaded places of the earth?

The headquarters of the Society of St. Peter the Apostle for Native Clergy in the United States are located in the National offices of the Society for the Propagation of the Faith, 109 East 38th Street, New York City. Coincident with its fiftieth anniversary and the decision of our Holy Father to raise to the episcopal dignity two native sons of Africa, the officers of the Society make a special appeal to the American clergy to encourage this phase of mission activity and insure the security and future advancement of the missions. Our encouragement can be given in no better way than by contributing burses, scholarships, and pensions in behalf of native seminarians. Innumerable spiritual favors have been granted by the Holy See to those who assist in preparing native laborers for the far vineyards. The Society will gladly supply further information to any one interested. It will assume all responsibility for the

transmission of donations for that purpose, and will see that the intentions of the donors are faithfully carried out.

Burse	$1000 up
Scholarship	$450
Pension	$60 to $100 a year

EASTERN NOTES.

In U. S. A. Two Benedictine Monks of Saint Procopius's Abbey, Lisle, Illinois, have been ordained to the diaconate in the Slav-Byzantine rite by Monsignor Basil Takach, Bishop-in-ordinary of the Carpatho-Rusins. They are the hierodeacons Michael Pipik and Nicholas Pavlik, the first American Benedictines of Eastern rite.

" Oriental Days " have been held recently at Saint Meinrad's Abbey, Indiana, at Saint Francis Seminary, Milwaukee, and at Saint Mary of the Lake, Mundelein, Illinois, the first two under the auspices of Saint Procopius's Abbey. At Saint Meinrad the Holy Liturgy was celebrated by Father Papp, of Gary, Indiana, and at Milwaukee by Father Josephat Bernatsky, Dom Nicholas being deacon and the Eastern chant being sung by a choir from Saint Procopius. In the parish of Saint Thomas the Apostle, Chicago, an oriental week has been held and the Byzantine Mass celebrated.

Death of Father Leo Sembratovich. We much regret to record the death on 28 June of Father Leo Sembratovich, Pastor of the Ukrainians at Auburn, New York. Father Leo, who came of a distinguished family that last century gave two archbishops and a Ukrainian cardinal to the Church (young Sembratovich was his secretary for a time), was one of the most prominent and respected oriental priests in the country. He was for sixteen years pastor at Detroit, where the present writer had the privilege of meeting him in 1937. During his varied career he was a cathedral priest at Lwow (Lemberg), Poland, procurator in Rome for the American Ukrainians, chaplain in the Austrian Army (five war decorations), and a delegate in Europe for the International Red Cross.

Father Leo was an accomplished scholar, a devoted priest, and a man of wide culture, passionately attached to his Slav-

Byzantine rite, for whose liturgical chant he did much in the United States. He was in his sixtieth year at the time of his death.

Malabar Franciscan Sisters. The Franciscan Sisters of the East Syrian rite in Malabar, India, have recently celebrated the fiftieth centenary of their foundation. From small beginnings they now number 180 professed members, in ten convents, in the dioceses of Changanacherry and Trichur; they conduct two high schools, four secondary and eight primary schools and an orphanage. They were the first women religious among the Syro-Malabarese in modern times, and during the celebrations, Mar James Kalacherry, Bishop of Changanacherry clothed 56 novices at the motherhouse.

Chaldean Bishop Dead. The death has taken place at Urmia in Persia of Mar Isaac Kudabache, Archbishop of that city for Catholics of the Chaldean (East Syrian) rite. Mar Isaac was elected Bishop of Salmas in 1894, and promoted in 1930. He was 78 years old: during the war of 1914-18 he and his diocese of Salmas suffered much from the Turks and Kurds, and he continued to bear the title of both sees until his death.

Oriental Week in Germany. In spite of the troubles of the Church in the Third Reich the Catholic Institute of Eastern Missions has held a most successful reunion week in Munich. The congress began and ended with celebrations of the Byzantine Liturgy, and eight papers were read. Among the speakers was Dom Chrysostom Baur, O.S.B., the greatest living authority on his great namesake.

Non-Catholic Orientals. The late Chrysostom Papadopoulos has been succeeded as Archbishop of Athens by Msgr. Chrysanthos, formerly Bishop of Trebizond. While occupying that see he was much beloved by his own people and even by the Turks, but later on he was expelled by the Kemalists and became *apokrisiarius* (legate) in Greece for the Œcumenical Patriarch.

Since the Kemalist regime in Constantinople and the Soviet regime in Armenia the Armenian patriarchate of Jerusalem has become almost the most important see in the dissident Armenian Church. It recently lost by death its revered pastor, Thargom Kushakian, who was the disciple and successor (in 1930) of the

patriarch Yegiche Turian, a scholar and poet who was well disposed toward Rome. Monsignor Kushakian has been succeeded by Monsignor Mesrob Neshanian.

Other notable deaths are those of the Orthodox patriarchs of Alexandria, Nicholas V. Evangelides, and of Rumania, Miron Kristea, who was elected first Rumanian patriarch in 1925 and had a very distinguished career. Msgr. Christopher II, metropolitan of Leontopolis, has been elected to the throne of Alexandria.

DONALD ATTWATER.

Saint Albans, England.

WAS THERE SUFFICIENT INTENTION FOR BAPTISM?

Qu. An oriental girl, not long after arriving in the United States, attended a Christian doctrine class taught by religious, in order that she might learn English. Her memory was good, so she learned to recite the catechism readily, and with some other girls was told that she might be baptized. She was very docile and accustomed to following the wishes of others, so she received baptism at the appointed time, although according to her testimony she did not know what it was all about. "After baptism," she remarked simply, " people congratulated me upon the happy event, and I wondered why they did so, for I did not know of any happy event." She received baptism because the others did, for she thought that that was the custom of the place, and to an oriental a custom binds as much as a law does.

Afterward, however, this girl studied both English and Catholic doctrine until she knew both, and when she became acquainted with the Faith she practised it fervently. In time she entered a religious congregation.

The testimony of this young woman to her lack of understanding and intention is quite explicit. Moreover she is of a particularly open and frank disposition, in fact a perfect example of naïveté, so that her words always express her thought without any reservation — on occasions an *enfant terrible.*

Further questioning about her impressions on that occasion gave the same information, namely, that she docilely acquiesced in a ceremony of which she had not the least understanding.

The case may seem fanciful to occidentals, but those who know orientals, and especially the women, who are very docile and simple, the acceptance of ceremonies and customs without investigation of their meaning, is not so strange.

Was the baptism in question valid, invalid, or doubtfully valid?

Should the case be submitted to Rome; and if so, by whom? The matter is known outside of confession.

If the baptism was invalid or doubtfully valid, what can be done to validate the religious profession?

Resp. With the assumption that the girl is called an oriental merely in the sense of a geographical connotation, the case presents a distinct difficulty when an effort is made to determine whether she had a sufficient intention, or any intention at all, to receive baptism when this sacrament was conferred upon the religion class of which the girl was a member.

For the valid reception of baptism by an adult—and in the present matter any one having the use of reason must be regarded as an adult—it is necessary that the recipient have at least a habitual intention, though it be only implicit, to receive the sacrament. An intention is habitual when it has been formed in the past, has not been recalled up to the present, and thus continues still in existence for the present. An intention is habitual *and explicit* when it results from an *actual* and never recalled intention of the past. It is habitual *but simultaneously implicit* when it follows upon a *virtual* and never recalled intention of the past.

Thus, a habitual intention, whether it be explicit or only implicit, needs to be sharply distinguished from the so-called interpretative intention, in virtue of which an act of the will has never really been formed, but in token of which an act of the will would be formed if proper thought and reflexion were given. And so an interpretative intention is at most a contingently potential intention, and since it is merely potential, it is also non-actual. It is the wish that one would have, but as yet does not have.

Precisely, then, because an interpretative intention must of necessity look to the future in order to become something actual, it must not be confused with an intention that may rightly be presumed as present. This presumed intention is present when, for instance, some one would here and now explicitly ask for the sacrament if he were questioned concerning it, because his habitual knowledge and the extant characteristic disposition of his Christian way of living manifest virtually what is not expressed explicitly. And this is but another way of pointing to an implicit habitual intention, that is, one which in reality

has flowed from a virtual intention and continues for the present because it has never been recalled.

For an adult's valid reception of baptism such an intention is undoubtedly required to meet the essential condition of making the act of reception a voluntary one. But such an intention also plainly suffices. There is not required an actual or a virtual intention which, more than a mere condition, really influences the act as its cause or active principle, for the recipient of a sacrament is not its cause, but rather a passive subject in relation to it. Therefore the recipient need not have an intention which is the full equivalent of an operative cause in the production of a free human act with complete imputability: it suffices that the subject have an intention which as a condition makes possible the voluntary reception of the administered sacrament.

In view of this statement of principles it might appear that the girl certainly did not have an adequate intention for the valid reception of baptism, for it is noted that her testimony "is quite explicit about her lack of understanding and intention" at the time and that "she docilely acquiesced in a ceremony of which she had not the least understanding". Yet, it must readily be admitted that her testimony now — given in the reflected light of her present full understanding and profound appreciation of the faith—not only may, but probably does, exaggerate and magnify, or at least stress by way of undue emphasis, the former lack of knowledge and intention which she now acknowledges. So her present reaction may be but a token of an over-delicate appraisal of the factors and conditions which obtained earlier in her life.

It is particularly because of the strong presumption of such a naturally expected reaction that one may not without hesitancy attach unqualified importance to her present testimony. This very condition of things indicates a strong enough probability of the validity of the earlier baptism that one may rightly regard it as only doubtfully invalid. Hence, while the earlier baptism cannot with certainty be recognized as valid, neither can it with certainty be regarded as invalid, and thus the way is prepared for a conditional re-baptism in order to make sure about the ministration of so necessary a sacrament.

It naturally follows that the validity of the girl's novitiate and religious profession must also be called into question along

with the baptism which in her case has remained of doubtful validity. Upon supplying for the doubtfully valid baptism through the administration of a conditional re-baptism, application should be made to the Sacred Congregation of Religious in Rome for a *sanatio ad cautelam* in reference to the novitiate and the subsequent religious profession.

This application, certified by the girl's personal request, may be made by the superioress through the intermediation of the local ordinary. With proper assurance of the girl's continued desire to live as a religious, it is hardly to be anticipated that the Sacred Congregation would decline to rectify her status in religious life by the gracious granting of a complete *sanatio ad cautelam* in respect of her past novitiate and religious profession.

SACRED HEART DEVOTIONS AND VOTIVE MASS.

Qu. If Sacred Heart Devotions are held in the evening in a parish church may the Solemn Votive Mass of the Sacred Heart be said on a First Friday morning?

Resp. The decree of the S. C. Rites (3712) requires " peculiaria exercitia pietatis in honorem divini Cordis approbante loci Ordinario, mane peragentur ". They may be held before or after the Mass, but there should be a definite connexion with the Mass. Apparently, no set prayers are prescribed. In many places the Litany of the Sacred Heart and an Act of Consecration are recited. Some rubricists are of the opinion that the singing of hymns in honor of the Sacred Heart during the Mass fulfills the requirement of " peculiaria exercitia ".

ALTAR DRAPED WITH BLACK.

Qu. May flowers be placed on the altar during a *Missa de requie*, and should the altar be draped in black?

Resp. Flowers are removed from the altar for a Requiem Mass. There is no liturgical authority for draping altar or candelabra in black or purple for a Requiem Mass. If a Requiem Mass is celebrated at the altar where the Blessed Sacrament is reserved, and an antependium is used, it should be violet (S.R.C. 3201), although in some cases black may be tolerated. (S.R.C. 3562).

WHY PERSONS AND OBJECTS ARE BLESSED.

Qu. Please explain in simple, non-theological language the effect of a blessing on any object.

Resp. In *A Catholic Dictionary* by Addis and Arnold, the following explanation of " Blessing " is found: " Blessing, in its most general sense is a form of prayer begging the favor of God for the persons blessed. God is the source of all His blessing, but certain persons have special authority to bless in His name, so that this blessing is more than a mere prayer; it actually conveys God's blessing to those who are fit to receive it . . . Christ said to his disciples, 'Into whatsoever house you enter, first say: Peace be to this house; and if the son of peace be there, your peace shall rest upon him' (Luke 10:5). Accordingly, the Church provides for the solemn blessing of her children by the hands of her ministers. Such blessings are given by (1) priests. 'It is the part of a priest to bless,' the Pontifical says, in the office for their ordination . . .(2) By bishops. A bishop, immediately after his consecration, is conducted round the church, blessing the people . . . (3) By the Pope. The Pope blesses the people solemnly on many special occasions.

There are also blessings reserved for special objects as well as persons. Gavantus and other writers on ritual divide blessings of this kind into two classes—blessings which merely invoke the blessing of God upon persons or things, and blessings which set apart a person or thing for the service of God. To the former class belongs the blessing of houses, fields, ships, candles, food, etc.; to the latter, the blessing of sacerdotal vestments, corporals, altar-cloths, etc. . . . The principles on which these special blessings rest are very simple. God made all things good, but although matter still remains good, it has been marred, and is constantly abused by the spirits of evil. Hence the Church, in the power and name of Christ, rescues persons and things from the power of the devil. Further, she prays that the things which she blesses may avail to the spiritual and bodily health of her children. . . . The thing blessed tend to excite good dispositions in those who use them aright, not only because they remind us of holy things, but also because they have been blessed for our use by the Church."

ANTIPHON OF "BENEDICTUS" AT OBSEQUIES.

Qu. Is the antiphon of the Benedictus "presente cadavere" said in whole or in part before the Benedictus? If the answer be in the affirmative, does that also mean that it is said in whole, "absente cadavere," but "sub ritu duplici"?

Resp. "Notandum est quod Antiphonae cantantur ritu duplici in annua Commemoratione omnium Defunctorum die 2 Novembris, et in diebus depositionis, tertio, septimo, trigesimo Defunctorum, et etiam anniversario, ut declarat S.R.C. Decretum 4 Nov. 1904." (Van der Stappen, *De Officio*, p. 420, No. 234, 4. Callenwaert, *De Breviarii Romani Liturgia*, 1931, pp. 288-289, No. 391, 3.) The antiphon of the Benedictus is to be said *in toto* whenever the office is said *sub ritu duplici*, whether the body is present or absent.

RECEIVING COMMUNION "EX PIETATIS CAUSA".

Qu. Is there any authoritative interpretation of the expression "ex pietatis causa" of canon 866? It seems that the faithful of the Roman Rite at times attend a Mass of the Oriental Rites in order to be able to receive Communion under both species. Objections have been raised against such action. However, from Rome's recent efforts to break down the barriers between the rites, especially in seminaries, it would appear that this procedure in isolated cases would be in keeping with the mind of the Church. Such an Oriental Mass, with Communion under both species, could be made an excellent way of celebrating the annual "Oriental Day" required for Seminaries and Universities (27 January, 1935). An answer to this question would be greatly appreciated.

Resp. The reception of Holy Communion "pietatis causa" is any Communion received out of devotion and not in force of an obligation, namely the Easter Communion and Holy Viaticum. The distinction is clearly made in the first paragraph of the canon in which it speaks of Communion "pietatis causa", and in § 2 and § 3, on the Easter Duty and Viaticum.

The present freedom in receiving Holy Communion in any rite whatsoever represents a relaxation of former discipline, and the disposition of the Code is identical with that of the Constitution of Pius X, *Tradita ab antiquis*, of 14 September, 1912,

No. III. This document, contained in the *Fontes* of the Code of Canon Law, gives a complete account of the changes in discipline in regard to Communion in various rites.

While the above mentioned law was formulated chiefly to facilitate frequent Communion among Orientals, especially those residing in institutions conducted by Latins, still the suggested reception of Holy Communion in an Oriental rite in Latin seminaries, in conjunction with " Oriental Day," is in entire conformity with the canon.

Naturally, the Oriental priest who would celebrate such a liturgy would have to have the proper authorization of the diocesan chancery.

MEANING OF " MISSA PRIVATA ".

Qu. What is the meaning of the phrase, " in private Masses only," that is found occasionally in the Ordo when a commemoration is to be made in the Mass? What is a " missa privata "?

Resp. Van der Stappen, in *Sacra Liturgia,* vol. III, Q. 63, No. 5, describes a " missa privata " as a " missa lecta ", said by a priest without external solemnity. Moreover, it is not a parochial Mass. This distinction is based on a decree of the Sacred Congregation of Rites (n. 3059, ad 7 et 9). A parochial Mass is one said by the parish priest for the people on the days when he is obliged to do so by law (S.R.C. n. 3623). Neither is a conventual Mass, even though it is a " missa lecta," to be considered a private Mass. A conventual Mass is one sung or said in an ecclesiastical corporation. It is said in cathedral and collegiate churches served by canons (*Liturgical Law.* Augustine, pp. 276-277).

Hence, a priest is to make the commemoration indicated in the Ordo in every " missa lecta," except when it takes the place of a solemn or chanted Mass on a solemn occasion, as the jubilee of a community, or when the parish priest reads the Mass " pro populo ". One is also to omit the commemoration in every solemn and chanted Mass even though the Holy Sacrifice is being offered for a private intention or an individual, since the Pustet Ordo clearly mentions that the commemoration is to be inserted in a " missa lecta " only. Perhaps the clearest explanation of a " missa privata " is to be found in *Manuale Liturgicum* by

Paulino a Gemert. This author states that a Mass is considered private in two ways: by reason of its solemnity and of its obligation. By reason of its extrinsic solemnity, it is a " missa lecta," as distinguished from a solemn or chanted Mass. By reason of its obligation, it is distinguished from a public Mass, as a parochial or conventual Mass, since it is celebrated, not on account of a public obligation, but for devotion's sake, or a stipend or any other motive of the celebrant. This is the meaning given by the General Rubrics of the Missal (Tit. 3 n. 2; Tit. 4 n. 3).

WHITE SILK COVER OF CIBORIUM.

Qu. Is one obliged to have a veil over the ciborium?

Resp. " The ciborium containing the sacred particles reserved in the tabernacle must always be covered with a veil of white silk or of some other precious material." (Rit. Rom., Tit. IV, Cap. 1, n. 5. S.R.C., 3394, 1. *Matters Liturgical,* Wuest-Mullaney, p. 46, No. 81.) Other authorities, as Fortescue, Augustine, Van der Stappen, likewise insist that the ciborium, when containing consecrated hosts, must be covered with a white silk veil.

BLESSING FONT ON VIGIL OF PENTECOST.

Qu. Is it obligatory *sub gravi* that a pastor bless the baptismal font on the vigil of Pentecost? Canon 462,—No. 7 makes no explicit mention of it, but Goyeneche comments, " Etiam in pervigilio Pentecostes ex analogia iuris (to Holy Saturday) et quia videtur esse renovatio illius primae benedictionis Paschatis. Cfr. S. C. Conc. 10 June 1922, A. A. S. XIII, p. 225 seq. Iuris Canonici Summa Principia, Romae, 1935, Vol. I, page 373, footnote 34." Pustet's Ordo for 1939, p. 147, cites the following: "Aqua Baptismalis in Paroeciis benedici debet Sabb. S et Pentec. quacumque contraria consuetudine non obstante." S. R. C. 13 April, 1874.

Resp. There can be no question about the existence of the obligation of blessing the baptismal font on the Vigil of Pentecost. Cf. Rom. Rit. No. 5 and S.R.C. 13 April, 1874. Very likely this obligation is a grave one, because the matter seems to be sufficiently grave, and especially because of the evil effects

that probably are to be feared from the neglect of this obligation. This conclusion is confirmed by certain analogous matters, as for instance the obligation of using the new chrism for confirmation and of new Holy Oil for the administration of Extreme Unction.

SPECIAL "COMMUNICANTES" IN REQUIEM MASSES.

Qu. Is there any ruling about adding the special "Communicantes" in a Mass *De Requie*, celebrated during the period when these special "Communicantes" are part of the Canon?

Resp. There is never a special "Communicantes" for a *Missa de Requie*. It is to be noted that requiem Masses will be very infrequent during those seasons that have special "Communicantes".

Book Reviews

THE SOCIAL VALUE OF PROPERTY ACCORDING TO ST. THOMAS AQUINAS. By the Rev. William J. McDonald, Ph.D. Washington, D.C.: Catholic University of America Press. 1939. Pp. viii+200.

The question of property obtrudes itself in so many different problems of life that the parish priest as well as the scholar welcomes any new light that can be shed on it. Father McDonald has done a fine piece of philosophical research, and at the same time has analyzed recent social trends and has evaluated current views of ownership in the light of the Thomistic tradition, which is thoroughly Catholic.

The concept of property, he points out, is dynamic rather than static, and must be considered in conjunction with its contemporary environment. He outlines the primitive and pre-Christian attitude toward property and shows the effect that Christianity had. He then takes up the meaning of property in the works of St. Thomas, and the place of property in thirteenth century life. The next chapter is devoted to the Thomistic defence of private ownership against the attacks of the Apostolics, Manichaeans, Albigensians and other social heresies. He brings out the fact, often passed over, that heresies affect the social as well as the religious life of a people. The social disintegration that set in after the Black Death is treated in outline, including the influence of the Reformation, the empirical and individualistic philosophy of Locke, Adam Smith and the Classical School, and American legislation. The reactions took the form of Socialism, Dialectical Materialism and the solution of Pope Leo XIII. Under the heading, The Philosophical Principles Involved, Father McDonald discusses briefly the principle of finality and the primacy of the spiritual, the principles of transcendence and dependence, property, personality and liberty, inheritance and the family, private rights and public welfare, acquisition and use, and Marxism and Thomism. The final chapter, The Contemporary Position, bring up present-day economic concentration and domination. The encyclical *Quadragesimo anno*, the idea of Social Justice, Neocorporatism and other Papal contributions are given in outline, and the author declares that organization for war must be replaced by organization for peace. No real contentment or union of hearts can be wrought except on the basis of equitable distribution and a proportionate sharing of burdens and advantages. But while justice is essential for the removal of obstacles, peace, as St. Thomas says, is the direct fruit of charity. It is something positive, not merely the negation of war, and requires more than racial or secular solidarity. Ultimately

it has its origins in the ties of a common Brotherhood and a unique Fatherhood. Men find their true source of unity in God.

Father McDonald's book can be recommended as the basis for a course of sermons particularly needed in these days.

CATHOLIC APOLOGETIC LITERATURE IN THE UNITED STATES (1784-1858). By Rev. Robert Gorman, Ph.D. Washington: Catholic University of America Press. 1939. Pp. x+192.

The task of the modern apologist is quite different from that of a century ago. There is not so much prejudice against Catholics, and what there is has quite a different basis. Protestantism has become a nebulous thing, and the anti-Catholic feeling is founded on prejudices which their owners would have difficulty in explaining. The task of the present-day apologist is probably more difficult than that of the pre-Civil War preacher and lecturer since he finds it difficult to come to grips with something substantial in the non-Catholic modern attitude.

It is important for the modern apologist to know what has gone on before. Doctor Gorman's study of the Catholic answer to a bitterly hostile opposition will be valuable for those who are interested in Evidence Guild work, study clubs, catechetical classes for non-Catholics and like groups.

LOVE, MARRIAGE AND CHASTITY. By the Reverend E. Mersch, S.J. New York: Sheed and Ward. 1939. Pp. ix+75.

This is a translation of an article which appeared in the January, 1928, *Nouvelle Revue Théologique*. The translator has added footnotes and solid pages of notes following the several sections. While these are well written and assist the reader to understand the technicalities, the arrangement is somewhat confusing. The translator calls Father Mersch's contribution a " Catholic philosophy of sex," and this is probably as good as description as any other. Naturally, its few pages give only an outline of this philosophy. The book should be read in conjunction with the Encyclical *Casti connubii*.

Father Mersch's argumentation is rather abstract. In the association of married life he sees existing between the two individuals a union which is the outline image of a perfect union of the whole human race that would be, if it existed, the adequate expression of the essential unity of human nature. The fundamental reason behind all the laws of Christian purity is the sacred nature of married love and of all in mind and body that essentially pertains to it. The generative function, the right to which forms the substance of the

marriage contract, is also sacred in itself, but rightly or wrongly exercised according as this is done or not done in the circumstances demanded by its sacred nature; outside the married state, for example, its use is sinful. The second part of the book presents the thesis that it is possible to renounce both love and marriage without descending to a lower plane, but rather, in order to rise to something higher.

It is a book that any priest can read with the assurance of deriving personal profit. It will also be handy to have on the shelf to lend to an educated inquirer who can profit by a positive presentation of what moral theology teaches on the Sixth Commandment.

THE ART OF THE CHORAL CONDUCTOR. Volume One. Choral Technique. By William J. Finn. C. C. Birchard & Company, Boston, Massachusetts. 1939. Pp. viii+292.

This book on choral art will undoubtedly go down in the annals of musical history as one of the most thorough and complete treatises on the subject. It is enough to say that it is from the pen of Father Finn, known to the world through his work with the Paulist Choristers.

The author has long been accepted as an authority on the boy soprano; but, as he clearly points out in his book, the fundamental principles outlined for that voice apply to all voices, with such modifications as the director will find necessary as he proceeds. After giving the general principles of choral musicianship, he proceeds to the Five Stages, a therapeutic treatment, applicable to all voices, preparing them for positive development as the process goes on. He rigorously insists that everything be taken gradually, step by step, in logical order.

In their turn, he describes the different types of voices, their development and cultivation as units in the ensemble. Two most interesting chapters in the book are devoted to the Alto-Line which is so frequently neglected, if not completely ignored. He describes in minute detail the process to be followed in developing the Counter-Tenor voice of a boy changing from adolescence into manhood. Instead of the lad being useless for several years, his voice becomes after even a few weeks a most useful one, either on the Alto-Line in a Liturgical Choir of men and boys or as a Tenor in Junior High School choruses. This process was highly developed by the Spaniards during the Renaissance period, but had fallen into disuse. Only after many years of experimenting has Father Finn been able to " rediscover " it and reduce it to a logical plan so that he might share it with his fellow-conductors.

With equally good logic the author continues to discuss important topics of the art of choral conducting such as Blend and Balance of parts, Dynamics and Tempo, Diction, Vocalization, Baton Technique and Sight Reading. Throughout, the book is written in scholarly

English, with touches of humor here and there, and some personal anecdotes from the author's experience. The layman will read it with as much interest as the professional. And for the student who has attended Father Finn's classes, it is like taking the course all over again. It is the reviewer's opinion that the volume should be the handbook of every music supervisor in both public and parish school and that of every choirmaster as well. Whether he be a novice or a master-conductor, *The Art of the Choral Conductor* by Father Finn will open new angles to ensemble singing to anyone at all interested in the subject.

For the past thirty-five years the author has been at this business of making choristers and choirs from the rawest of materials. For thirty-five years he has been making angelic voices out of screaming, squirming boys literally pulled off the streets of Chicago and New York City. There is no question of his success in choral work, for his achievements have long been recognized, and he has been rewarded with the coveted " Palmes Academiques " of the French Academy and the title of Magister Cantorum from the hands of Pope Pius X. In *The Art of the Choral Conductor*, Father Finn gladly shares the results of his long experience; he generously opens his " bag of tricks " to be used by others who are now confronted with the same problems he was confronted with some thirty-five years ago.

THE SPLENDOUR OF THE LITURGY. By Maurice Zundel. New York: Sheed and Ward. 1939. Pp. xii+308.

The author feels that it is more important to help men see the Church in the divine purity of her inner life than to praise or defend her. This book aims to make men see, to help them appreciate the Mass as the supreme action, and not something to be taken casually.

Dr. Zundel's method is quite different from the usual liturgical text book. He takes each part of the Mass, explains it, and gives its history in a few sentences. In addition, however, he points out the beauty of the prayers and occasionally adds a little homily so phrased that the reader scarcely realizes that he is being preached to. For instance, he closes the chapter on the Liturgical Offering with: " Would you obtain the Church's prayers for your dead? Remember that your offering is not purchase money for the Sacrifice, but the outward expression of your love for those to whom faith binds you, and of your charity toward the celebrant, identified as such with Christ. Do not say: . . . 'How much does it cost?' as though you were buying or selling. And if the strict determination of the stipend offends your sensibility, exceed the amount prescribed, and make secretly the offering you desire to give for the benefit of the priest's soul and that Christ, in him, may receive your alms."

It is not easy to write a book about the liturgy that will appeal to the tastes of all Catholics, for the author is perpetually tempted to stress some favorite method of assisting at Mass, and to write with that in mind. Dr. Zundel seems to have escaped this snare, and the reader is not likely to be irritated by reiterations of the importance of something which he feels is not really important. To those men and women of the world who live their lives in the midst of confusion and hurry the book will show a way to peace and spiritual satisfaction.

NATIONAL SOCIALISM AND THE ROMAN CATHOLIC CHURCH. By Nathaniel Micklem. New York, Oxford University Press. 1939. Pp. xvi+243.

We have here an outline, by a non-Catholic, of the Church's struggle against Nazi encroachment upon purely ecclesiastical matters as well as upon the life of the individual Catholic. Dr. Micklem takes up the outlook and policy of Herr Hitler and uses *Mein Kampf* as his text, and the religious aspects of the National Socialist philosophy as contained in Alfred Rosenberg's monument of pseudo-scholarship *Der Mythus des 20. Jahrhunderts.* The Party and the State, Laws Governing the Press, the Concept of "Postive Christianity," "Political Catholicism" and the Concordat are chapters of well documented expositions of the ideological bases of Nazi theory. The eighth chapter, comprising more than half the volume, is an historical survey of the Church's conflict, year by year, from 1933 to 1938.

Dr. Micklem's thesis is that the Nazi doctrine of *Weltanschauung* makes spiritual as well as civil claims upon the individual that are so all-embracing that they are bound to come into conflict with any other spiritual force in Germany. The Catholic Church in Germany, he points out, has been, up to the present, one of the very few forces, if not the only force, sufficiently powerful to maintain an effectual struggle against Nazism.

It has been no easy matter to gather the material for this study. The facts of the Church conflict have for the most part been rigorously excluded from the German Press, foreign correspondents work under great difficulties, and the émigré Press is, of course, not too dependable. In his Preface the author thanks his many collaborators who must remain unnamed and states that he can never forget that many friends risked their lives in trusting him with their confidences. There are hundreds of footnotes quoting the author's authorities, and in some instances, where it is impossible to substantiate a statement by quoting his authority, he gives his reasons for accepting and printing it. The book is highly controversial and every reader will not accept every premise adduced, but it is a book that every educated Catholic will find interesting.

THE CATECHETICAL INSTRUCTIONS OF ST. THOMAS AQUINAS. Translated with a Commentary by the Rev. Joseph B. Collins, S.S., S.T.D. New York: Joseph F. Wagner, Inc. 1939. Pp. xvi+200.

This translation of the Angelic Doctor's catechetical instructions aims to furnish the instructor of religion for children with a doctrinal commentary in which " the truths of faith are explained in a simple, accurate and authoritative manner, and to make accessible to the laity at large the vast knowledge of the Church's greatest theologian . . . in a condensed and simple form ". The instructions are five in number: the Apostles Creed, the Commandments, the Sacraments, the Lord's Prayer, and the Hail Mary. Dr. Collins has the distinction of being the first to translate into English St. Thomas's Explanation of the Seven Sacraments, and likewise the first to make all these instructions available to the English reader in one volume. The translation is prefaced with a brief but fairly complete sketch of St. Thomas's life and works. At the end of the book Dr. Collins has added questions for discussion based on the Instructions, and provided a serviceable index.

The translation is substantially accurate, literal and readable. However, in some places, the translator misses the exact meaning of the text, and here and there, by recasting St. Thomas's construction, he weakens the force and vigor of the original. By giving the verse as well as chapter when citing the Scripture, the translator has helped the reader, but he might have further aided the reader by adding a brief note on the various persons cited by St. Thomas, e. g. Photinus, Arius, Valentinus, etc. The Commentary is taken chiefly from the Catechism of the Council of Trent. It would have been well, however, had the translator in his preface cautioned the general reader not to place implicit trust in St. Thomas's exegesis of the Old Testament. While his use of the New Testament is substantially sound, the same does not hold true for the Old Testament. Very frequently texts are employed in a sense that they do not have in their contexts, e. g. Is. 14: 14, applied to the devil; Wis. 2: 1, applied to hell, etc. Such texts do not have the meaning attributed to them by St. Thomas, and consequently have no probative value.

TRADITION AND PROGRESS. By Ross Hoffman. Milwaukee: Bruce Publishing Co. 1939. Pp. 170.

The title of this book is arresting but not sufficiently revealing and descriptive. One should naturally expect to find a treatise on the enduring values of tradition as embodied in history, and the possibility of advance by building on the foundation-stones which

past ages have supplied. This meaning is not entirely absent from the author's pages, but neither is it dominant: the book is more in the nature of a treatise on the philosophy and methodology of history.

The volume is made up of twelve essays, nine of which had been previously published in several of our American reviews. The topics treated cover a vast and varied field. After a preface by the General Editor, the author presents studies on: Tradition and Progress, Medievalism and the Historical Mind, The Instrumentalist Attack on History, Marxist History and Liberalism, a Pessimist Philosophy of History, Europe and Christendom, The Jacobin Heresy, Catholic Historical Scholarship and the Anglican Schism, The Property Basis of Liberty, The Church and the Totalitarian State, The Catholic Mind and modern Politics, The Return of the Church from Exile.

These essays are held together not so much by any inherent logic as by the recurrent theme of history. Each is written in fluent style, and to each is attached considerable merit. Surprisingly enough, the least noteworthy appears to be that on Marxist History and Liberalism. The one on Medievalism and the Historical Mind is perhaps most basic and reveals best the author's own philosophy of history. The chapter entitled Instrumentalist Attack on History is an attempt to set things right in the department of education, and deserves a second reading. The author without doubt puts his finger on several sores eating into our educational bodies. Here his labors are not only those of the diagnostician, but also of a healing physician. The chapter on Catholic Historical Scholarship and the Anglican Schism is much more a brilliant review of Abbé Constant's book on Henry VIII and the Reformation in England than an essay on Catholic Historical Scholarship, although it does serve to illustrate the author's contention that there is still something lacking in Catholic historical scholarship.

The book is in no sense light reading, and any one chapter will quickly convince the reader that it was never meant to appeal to the general public. Students of history, however, will find here much food for thought, and it is to them chiefly that this little volume is recommended.

A PERSONALIST MANIFESTO. By Emmanuel Mounier. Translated by the Monks of St. John's Abbey. New York: Longmans, Green & Co. 1938. Pp. xxii+298.

Under the term " personalist " the author gathers to-day's various convergent aspirations which seek ways beyond those of fascism, communism and the decadent bourgeois world. We are definitely at the end of an era, and the road along which our civilization has been taken has led to problems that are insoluble in terms of the dominating

" ideals " of the past and the present. Bourgeois civilization had covered over the evils of materialism with a veneer of superficial niceties and platitudes, but the thin surface of this covering has now been worn threadbare and has become transparent. All who can see with the eyes of the spirit cannot but be horrified at the corruption beneath. The solution offered by the personalist movement is to stress the supreme focal importance of the human person. "A civilization built upon the fertile but forgotten concept of the person must necessarily be social rather than individualistic; but it cannot possibly be collectivist or totalitarian in the modern sense of these terms."

The *Manifesto* is meant as a summary of four years of discussion among the members of the French personalist movement, and as a programme of common ideas and common action. Much of the contents of the book appeared in the review *Esprit*, the organ of the "Amis d'Esprit ". The volume is divided into four parts: The Modern World as the Enemy of the Person, What is Personalism?, Chief Structures of a Personalist System, Principles of Personalist Action. The close of the chapter, " What are we to do," is interesting. "A world of true persons would exclude violence considered as a means of external constraint. But the crystallized evils of the present disorder use violence against persons. Our action must exhaust all the available means for abolishing these evils in a normal way. *But if, when the new forms are sufficiently mature to replace those of the diseased order, it becomes evident that the change can be brought about only by violence, as will be probable, then there can be no valid reason for refusing to use violence.* But violence must be a last necessity. If it is prematurely employed or systematically encouraged it can only deform men and compromise the final result."

The book is one that should be read by all sociologists, professionals and tyros.

SELF-IMPROVEMENT. The Art of Self-Knowledge and Getting Along with Others. By Rudolf Allers, M.D., Ph.D. New York: Benziger Brothers. Pp. 252.

Anything that Dr. Allers has to say regarding human relationship deserves great attention and it is therefore gratifying to see him enter the " popular " field. It can readily be seen that he finds it difficult to write works of this kind: he is not exactly at home in them; his forte is in deeper things. The volume is badly needed, however, to offset some of the mediocre stuff which is masquerading as psychology of the popular brand. It is well for priest and physician to know that there is something which can be recommended to people who are having personality difficulties. It will serve to supplement periods of

instruction, or better still, may be used as a text for self-improvement.

The reader is already aware of the facts which are discussed by Dr. Allers but is aware of them only in a "dim and veiled manner". The author attempts to crystallize them and make them usable. Having found the causes of the personality difficulties, he discusses the need for change. He asks, Can we change? and then sets about showing how to do it. Priest and physician must frequently meet individuals who upon having been shown the cause of the personality difficulties rather helplessly answer — Well, I'm just made that way and cannot change. Dr. Allers disproves this.

"History and biography tell us of many cases in which some person became so thoroughly changed that he appeared to have another personality," says Dr. Allers. He adds "that a certain habit of life may become a man's 'second nature' and that this may replace the first and even make it disappear altogether."

There is a lot of homely philosophy mixed in with sound philosophic and psychologic discussion in this book. Many important things are discussed; misunderstandings between members of the family, between husband and wife, well-meaning tactlessness, etc., all of which are important but frequently regarded as being beyond help. We welcome this work along with the other important volumes of "Allerian Psychology".

RELIGIOUS TRENDS IN ENGLISH POETRY. Vol. I. By Hoxie Neale Fairchild. New York: Columbia University Press. 1939. Pp. xv+612.

This first volume, of what promises to be an extremely interesting series, is concerned with Protestantism and the cult of sentiment in the period 1700-1740.

Professor Fairchild is, of course, primarily interested in English literature and he adopts a very wide meaning for the term religion. Calling attention to the general belief that there is a large poetic element in religion and a large religious element in poetry, he feels that a juxtaposition of the two may shed some light upon each, and endeavors to provide a body of material on which speculations may be based. For this material he has studied the work of some 130 early eighteenth-century poets with a view to determining the quantity and quality of religious thought and feeling which it displays. Only in his last chapter "Protestantism and Sentimentalism" does he draw general conclusions from the material and the findings he presents in the first eleven chapters. He decides that one must not be surprised to find that the religion which the sentimentalist is now relatively free to express is only nominally, and sometimes not even

nominally, Christian. He inherits a tradition of natural goodness and self-sufficiency which is not essentially Christian at all. His melancholy is merely the result of the clash between his illusions and the real facts of human nature. Herein he is by no means sundered from his seventeenth-century ancestors, for some of the most intense and vital religious feelings of the seventeenth century are alien to orthodox Christianity.

Here and there Professor Fairchild lightens his scholarship with a bit of whimsy, and his Preface is really entertaining reading. Witness his concluding paragraph: " In these days of psychological analysis one seldom opens a book without asking what emotional drives the author is attempting to rationalize, and what ' real ' reasons lurk behind his ' apparent ' reasons. Such questions would be easier to answer if authors would frankly disclose any peculiarities which their critics might interpret as sources of ' wishfulness '. To make guesswork unnecessary, let me say that I am an Anglo-Catholic in theory and practice. That is the bias which the reader must temper with his own prejudices as he scans the following pages."

Book Notes

Yes Father, by the Rev. Richard Graef, C.S.Sp. Translated from the German by the Rev. Tarcisius Rattler, O.S.A. (New York, Pustet, 1938. Pp. 263.) Father Graef, C.S.Sp., has written a series of instructions for the guidance of souls to perfection, entitled *Yes Father*. His method is based upon the practice of surrender to the will of God. The general tenor of his instruction is somewhat similar to that put forward in the well known *Le Saint Abandon*, by Dom Lehodey. The *Yes Father* is the response of the Christian soul, following the example and precept of our Lord, to the ever present and salvific exigencies of the divine will. Father Graef teaches the necessity of attention to present duties and the dangerous futility of undue anxiety about the future. He further points out the advantages and the method of a single strong intention for progress in the spiritual life.

While the doctrinal content of the book is exceptionally good and practical, the style of presentation leaves something to be desired. Exhortations and reflexions at times dim the clarity of the essential content. Nevertheless it is a book which can do much for the good of souls.

The text of *The Eucharist, Sacrifice and Sacrament*, ten chapters on the Blessed Eucharist considered as a sacrifice and seven on its sacramental character, are translations by Rev. E. J. Dworaczyk from the sermons of the famous Polish Jesuit, Peter Skarga (1536-1612). For twenty-four years, he was confessor to King Sigismund III, and one of the most interesting figures of the counter-reformation in Poland.

The sermons are obviously the work of an accomplished theologian, and manifest the same exhaustive knowledge of patristic writings which characterizes the works of the great theologians of Skarga's time. The book is definitely worth while for the modern reader as a source of Catholic teaching on the Eucharist. At the same time it gives a welcome addition to the texts at our disposal from the writings of the post-Tridentine preachers and theologians. (Bruce Publishing Company, Milwaukee, Wis. Pp. 225.)

Cours Synthétique de Religion, by Father Raimond, is one of the most encouraging works in all modern Catholic literature. In simple, clear, and scientifically unimpeachable language the author presents to students of the Catholic faith the teaching about the knowledge of God which is contained in our cultural tradition. Father Raimond, fortunately, is one of those educators who utilizes, instead of merely praising, the content of our traditional teaching. In the present volume of the series of "Nature de Dieu" he manages to inculcate what should be the most precious intellectual possession in educational circles to-day, an accurate and objective doctrine on the nature of God.

This is a course which is destined to have a great influence on the direction of modern religious teaching. A vital and accurate presentation of the content of traditional Catholic teaching, the placing at the disposal of our pupils of the treasures of learning which are gathered in the works of our standard theologians, remain the prime requisites of modern teaching. Father Raimond's course in religion fills a great need. (Tome III, *Celui Qui Est* [Nature de Dieu]. Paris, Desclée, De Brouwer et Cie. Pp. 267.)

Casa Editrice Marietti of Turin announce the publication of a new 12mo. *Missale Romanum* (pp. cx + 965) and *Horae Diurnae Breviarii Romani* (pp. xxxi + 773). The type used in the Missal is small, but it is sharp and clear; that in the *Horae Diurnae* is bold face and much easier on the eyes. Both books can be recommended.

Ecclesia et Status by Rev. John Lo Grasso, S.J., will be warmly welcomed by seminarians and their teachers. It is an enchiridion containing the principal sources of public ecclesiastical law. The purpose of Dr. Lo Grasso in presenting this work is to permit students to gain a fuller knowledge of law and doctrine by reading the original wording of the documents. He was careful, therefore, to select his material from the best critical editions and some directly from the Vatican Archives. The first excerpt

is from the Epistle of St. Clement of Rome, "Oboedientia praestanda Principibus"; the last is from Pope Pius XI's encyclical "Firmissimam constantiam" addressed to the Mexican hierarchy and is entitled "De Operibus Socialibus". In between is to be found practically every document a seminarian is likely to be referred to. Among these are to be found the complete Italian text of the Lateran Pact and the Concordat of 11 February, 1929. The book is likely to become a standard reference in every seminary. (Rome: Gregorian University, pp. xviii + 345.)

In *Baron Friedrich Von Huegel*, Maurice Nedoncelle gives an account of the mental struggles of a man who was perpetually skimming the rim of orthodoxy. His thought processes were invariably labored. He seemed to be forever suspicious that nothing could possibly be as simple as it appeared on the surface. Always he was mentally involved, looking for difficulties in matters that were perfectly clear to minds less complex than his. True enough, he remained loyal to the Church although the same cannot be said of his friends. His correspondents included Tyrrell, Loisy, Marcel Hebert and Houtin. According to Professor Jean Riviere, of the University of Strasbourg, Von Huegel was the hidden instigator of every revolt and apostasy which, twenty-five years ago, attacked the Church. He is harsh enough in his judgment to blame him for having encouraged Tyrrell in his last acts. In justice, it must be said that it was the Baron who called a priest to administer the last rites of the Church when Tyrrell was dying.

A glance at some of the sub-chapter headings will give an idea of the contents. Under the "Method of Religious Philosophy", we find him treating the "Value of Provisional Antinomies"; in the chapter on the Mystical Life is a discussion of such abstruse subjects as "Psycho-physiology and the Mystics" and "The Theocentric Element and Participation in Eternity". The book is "caviar to the general"; for the average reader it is a book that will make dull reading, and which in all probability, he would not finish.

Taking leading thoughts from the four weeks of the Ignatian Spiritual Exercises, Father Feliz Rossetti, S.J., has woven them into verse in sonnet form. Treating of deep and holy things, the sonnets reflect a beauty that devoted Catholics will find really attractive. (Los Angeles, Cal.: Loyola University Press, pp. 60.)

The Protestant theologian, Karl Barth, himself in exile from Nazi Germany, has published a lecture against German National Socialism entitled, *The Church and the Political Problem of Our Day*. He warns that German National Socialism is reaching out after the whole of Europe and even beyond Europe. It is a "new Islam, its myth a new Allah, and Hitler is this new Allah's prophet". He thinks that the Church should pray for its suppression just as it once prayed for the "destruction of the bulwarks of the false prophet Mohammed."

Father LaFarge has set forth in his pamphlet *A Catholic Interracial Program* a list of things that must be done if the negro problem is to be solved, e. g. housing, facilities for health and recreation, labor union discrimination, education, race prejudice, and the rest. Catholic social action aims to combat prejudice and to establish social justice for all groups and classes as the necessary condition for just and charitable relations between the races. Father LaFarge desvotes most of his space to showing how negroes are discriminated against in the unions, in education. His chapter on Practical Measures is comparatively short and rather general in tone. The suggested measures, in fact, are being carried out. One need only refer to North Carolina, where, without fanfare and with insufficient financial assistance, Bishop McGuinness is doing splendid work among the negroes of his diocese; or to the writing and practical work being done by the Rev. Dr. Paul H. Furfey in Washington.

On page 28 the author well says: "A judicious distinction should be made between immediate and long-distance program. Many a result unattainable in the present state of psychology may be realizable after several years of enlightenment as to the truth in racial matters. On the other hand, future benefits are not to cause the sacrifice of the good that can be accomplished by immediate representations and adjustments." The

pamphlet is one that every parish priest should have handy. (New York, The America Press. Pp. 31.)

Professor Giovanni Galbiati's excellently written *Papa Pio XI* is concerned principally with those years of Achille Ratti's life before he became the Supreme Pontiff. It is not so much a biography of dates and events, although both are given, as a study of the forces of mind and heart. The student, librarian, lover of nature, statesman and loving father and protector of his flock is placed before the reader so that a true picture of the man is clearly perceived. (Milan, Italy. Editrice Ancora. Pp. 400 with 32 illustrations. Price 30 lire.)

Wherever men have gathered into society, there have been good men and bad. The latter destroy the balance that is so necessary for the attainment of society's purpose. Life in the group necessarily curtails individual license, and those who do not conform or submit themselves must be regulated by society. This regulation must always preserve a twofold purpose, the good of society and the good of the individual. In seeking a solution to the question of crime and punishment, there seem to be two schools of thought. One school advocates rewards and blandishments in the hope that men, being naturally good, will be led to virtue; the other believes in sharp and condign penalties for those who break the law.

In his doctoral dissertation, *Punishment in the Philosophoy of St. Thomas Aquinas and among Some Primitive People*, Dr. George Q. Friel gives a complete exposition of St. Thomas's penal philosophy, based upon the nature of man, his aspirations and ultimate end. He then compares it with actual primitive practice among those people who were not influenced by Mediterranean civilization and philosophy. In his study of St. Thomas, he takes up the nature, grades and purposes of punishment, the various crimes to be punished and lawful methods of inflicting punishment, intent and responsibility as factors in inflicting punishment. He then considers the human agencies for inflicting penalties and the automatic sanctions, ending with "The After Life: God as Punisher of Souls after Death." The second part of the book is concerned with the lower nomads, and studies the crimes that are punished, and intent and responsibility as a factor in fixing penalties, purposes of punishment, methods of inflicting punishment, sanctions and ideas of punishment in the after life. Dr. Friel has collected much material on the primitive ideas of punishment, and much of it presents very interesting reading. One need not be a profound philosopher or sociologist to enjoy this volume. (Washington, Catholic University of America Press. Pp. xi + 308.)

The Yellow River Runs Red, by the Rev. P. X. Mertens, S.J., and translated by Beryl Pearson, gives American readers a thrilling account of persecution and martyrdom in the province of Chihli in China during the Boxer uprising. Translated from the French (Editions Spes, Paris) the narrative is simple and direct, the dramatic effect being produced by the incidents themselves. Mission events in China to-day make *The Yellow River Runs Red* of particular importance, as does the fact that the process for beatification of the Chinese martyrs has been begun. (St. Louis, Mo., B. Herder Book Co. Pp. xv + 181.)

A study of the attitude of modern rationalism toward religion and of the attempt to supersede traditional and revealed religion makes up the content of Father André Bremond's *Religions of Unbelief*. The chapter headings — Was Greek Thought Rationalistic?, The Religion of Spinoza, Bertrand Russell's Religion Without God, Wells' Invisible King, Religion and the Scientific Age, God and History, Religion, Personal Salvation and History, and the Conclusion—"Give us God"—indicate the treatment given by the author. This is one of the "Science and Culture Series" under the general editorship of Father Joseph Husslein, S.J. (Milwaukee, Bruce Publishing Co. Pp. xv + 163.)

The Catholic University of America Press announces that orders have been received far in excess of three thousand volumes of *Catholic Faith*, the new Catholic University catechism. The catechism is based on Cardinal Gasparri's famed *Catholic Catechism*, approved by the Holy See for use throughout the world, and has been endorsed by forty of our American Bishops.

Orders for the new catechism have been received from Canada, England, Australia and New Zealand, and the first two books of the series have been translated into Spanish. Study clubs too are finding the third book ideal for their purpose, as it succinctly expounds the Catholic doctrine on divorce, totalitarianism, labor disputes, international friction, and tells what Catholic Action is and how the individual can coöperate. Sample copies of the new catechism will be mailed free to pastors and educators upon request to the Distributors, P. J. Kenedy & Sons, 12 Barclay Street, New York City.

Dom Theodore Wesseling's *Liturgy and Life* consists of three chapters — The Meaning of the Liturgy, Liturgy and Man's Moral Structure and The Vision of the Liturgy, besides a short preface and an epilogue. The purpose of the book is to make its readers conscious of the sense of the liturgy, its implications, its consequences and its bearing on concrete life. Being the life of Christ in mankind, declares Dom Wesseling, liturgy can, by its very nature, never be anything else but concrete, personal and loving. In spite of its brevity, it is an unusual book, and those interested in the liturgy and the movement to make the liturgy better known will read it with interest. (New York, Longmans, Green and Co. Pp. ix + 124.)

Father Charles Reinhardt has written *An Outline of Roman History* that will be welcomed by teacher and student. As the late Father Laurence Kent Patterson wrote in the Preface, Roman history presents its special problem to the teacher as it is practically impossible to present together the constitutional, economic and cultural history of Rome without leaving the student with a jumble of knotted threads, and it must be taught three times, each time from a different aspect, to be appreciated in its entirety. Father Reinhardt's *Outline* proceeds on the theory that chronology is a minor consideration, and emphasizes the mutual relationship of events with one another and with the whole. The constitutional history is divided into six periods: from the earliest times to 509 B. C.; to the unification of Italy by Rome (264 B. C.); the wars of conquest (264—133 B. C.); the century of revolution (133-31 B. C.); the Empire (31 B. C. to 476 A. D.); Christianity and the Roman Empire. The second part delineates the economic history, and the third, the social and cultural history. The headings in this third part are Classes of Roman Society, Roman Education, Private Antiquities, Roman Religion, Roman Days, Funeral and Burial, Architecture and Science, and Latin Literature. Four outline maps add to the value of the work. The book can be definitely helpful. (St. Louis, B. Herder Book Co. Pp. x+227.)

Father Michael Hogan, S.J., has written *Bacon and Newman Bar God from Science*, to point out that Cardinal Newman, not understanding the essential dependence of physical science on theology, chose the ruling of Lord Bacon on the interrelations of these sciences, and that his choice was an unfortunate one. The Cardinal's errors are thirteen categorical assertions, all condensed into a single page of his *Idea of a University*. In a Preliminary Exposition, Father Hogan gathers the statements of famed scientists on the question of evolution, and many will find this chapter the most valuable of the book. Father Hogan's thesis is that Cardinal Newman leaned on Lord Bacon, but that he was ignorant of all the great sciences, hence ignorant of their interrelations. Bacon's greatness, he contends, is an imposture of history. The choice of type faces in the book makes for difficult reading. (Jersey City, N. J., St. Peter's College Press. Pp. xlvi + 133.)

Part Three of the Rev. Charles R. Baschab's *A Manual of the Catholic Religion* is intended for religion classes in the college grades. The theme of this third volume is "The Service of God".

Dr. Baschab's method is to ask a question, give a short, pithy answer and then elaborate. He first takes up the object and aim of man's life. Conscience and free will, as the inner sources of moral perfection, are next considered, after which he takes up the Divine Positive Law as the objective basis and external guide of moral perfection. The next chapter is on the systematic structure of the Christian character, and then follow lessons on the "individual virtues" (self-respect, humility, tem-

perance, chastity, self-control, fortitude), the "social virtues," justice and kindness, and the "religious virtues", natural and supernatural. Chapters on "Christ, the Exemplar of Human Perfection" and "Holiness and Happiness" bring the book to a close.

Dr. Baschab's method is one that will appeal to many teachers of Religion, although in a few places the elaboration of the basic teachings takes on the tone of an uncle's letters to his nephew. As a college text it should have a bibliography and references for further reading. These would be in the way of the average student, but one who is experiencing difficulties or is searching for information to answer or instruct friends and acquaintances needs them. Teachers of Religion, however, will find the *Manual* wealthy in suggestion. (San Francisco, Text Book Publishing Co. Pp. 416.)

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